



# The Four Gospels

A NEW TRANSLATION

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## Preface

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JESUS and his disciples spoke and wrote Aramaic. His reported discourses and the earliest accounts of his deeds were written down and circulated in that language. In what way these primitive records were related to our Four Gospels is a question which hitherto has not received any satisfactory answer.

There is clear and complete evidence that the Gospels of Matthew, Mark, and John were composed in Aramaic on the basis of diverse written material widespread in Palestine, and that our Greek is the result of literal translation. There is very good reason to believe that Mk. was written in the year 40, Mt. a short time after. Each of these two Gospels was rendered into Greek very soon after its first appearance. The Gospel of Jn., composed in Palestine, presumably in Jerusalem, seems to have been soon carried away, to be translated into Greek many years later in a foreign land, perhaps at Ephesus.

Luke compiled his Gospel from Semitic sources only, collected by himself and rendered into Greek with remarkable faithfulness. The document comprising the first two chapters was Hebrew, the rest Aramaic. In his translation he made extensive use of the Greek of Mk. and Mt., wherever a faithful use of his sources permitted him to do so.



Both Lk. and Jn., in all probability, were put forth before the year 60.

The Aramaic Gospels, both the originals and the copies made from them, perished utterly, not even a fragment is known to have survived. For our knowledge of what the Evangelists themselves wrote we have *only* the Greek and the versions (Latin, Syriac, Coptic, etc.) known to have been made from it.

The Greek of our Gospels, with its thoroughly Semitic idiom, is the result not only of literal translation, but often of mistranslation, never extensive, but sometimes very disturbing. Thanks to the ancient word-for-word method of rendering, the cause of the trouble is almost always evident when an exact Semitic metaphrase of the Greek is made.

The purpose of this new Translation is to restore, in a multitude of passages, the sense which was originally intended but has been lost, all existing texts and versions containing the very same absurdities. Since no Aramaic text of the Gospels exists, the original readings must be, and generally can be, obtained through the Greek, by retroversion. The result obtained by means of this very carefully employed and tested process, the extent to which obscurities are removed and the obviously intended meaning takes the place of nonsense, can be seen by every reader who will compare the new readings with the old.

The English version which is here offered follows the Greek closely, diverging from it only where it seems probable, or certain, from recognition of the underlying Semitic, that the Greek rendering is wrong. Such *new readings* are indicated by an asterisk (\*) beside the verse-number. The comparatively few cases in which there seems to be good reason for emending the Greek text are similarly indicated by a dagger (†). The test of retroversion seems to show

that the text of Codex B stands very near indeed to that of the original translators.

The English Revised Version has been compared throughout, and its language freely used. Distinctly modern idioms and colloquialisms are studiously avoided. The modes of speech and the underlying conceptions of these records belong to ancient times and scenes, and the language may make a truer impression if some flavour of antiquity is preserved. Moreover, both the original Semitic and the Greek of translation represent the literary language of their time, not the vulgar speech.

Later additions to the Greek, retained in this Translation, are indicated by the use of square brackets in Mt. 13:14f., 23:10, Mk. 10:30, and Lk. 11:31f. In Mt. 14:12 and Mk. 9:13 the brackets indicate passages lost from the original text and restored from the parallels. In *one* case, namely Lk. 3:23—4:1, the brackets are employed with a different purpose, to show more clearly the manner in which the Evangelist himself inserted the Genealogy of Jesus in the Aramaic narrative which he was translating; an especially striking and instructive instance. With a similar purpose, the Genealogy given in Mt. is printed in italics, indicating the probability that it was found and incorporated by the author of the Gospel, not compiled by him. The 21st chapter of Jn. is a later addition to the Gospel, composed in Greek, evidently by the translator himself, who seems also to have been the author of the First Epistle of John. The italics in Lk. 1:1-4 and 3:1 are intended to indicate that these passages are of Luke's own composition.

Evidence supporting the conclusions presented in this Preface is furnished in the essay, "The Origin of the Gospels," and in the Critical Notes, appended to the first edition (1933) of this Translation.

## The Gospel of Matthew



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## The Gospel of Matthew

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- I The genealogy of Jesus the Messiah, the son of David, the son  
2 of Abraham. Abraham begot Isaac; Isaac begot Jacob; Jacob  
3 begot Judah and his brethren; Judah begot Peres and Zerah from  
4 Tamar; Peres begot Hesron; Hesron begot Aram; Aram begot Am-  
5 minadab; Amminadab begot Nahshon; Nahshon begot Salmon;  
Salmon begot Boaz of Rahab; Boaz begot Obed of Ruth; Obed  
6 begot Jesse; Jesse begot David the king.  
7 David begot Solomon from Uriah's widow; Solomon begot Re-  
8† hoboam. Rehoboam begot Abijah; Abijah begot Asa; Asa begot  
9 Jehoshaphat; Jehoshaphat begot Joram; Joram begot Uzzi-  
Uzzi-ah begot Jotham; Jotham begot Ahaz; Ahaz begot Hezekiah;  
10 Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot  
11† Josiah; Josiah begot Jehoiakim;  
Jehoiakim begot Jehoiachin and his brethren, at the time of the  
12 Babylonian exile. After the Babylonian exile, Jehoiachin begot  
13 Shealtiel; Shealtiel begot Zerubbabel; Zerubbabel begot Abihud;  
14 Abihud begot Eliakim; Eliakim begot Azgur; Azgur begot Zadok;  
15 Zadok begot Achim; Achim begot Elihud; Elihud begot Eleazar;  
16† Eleazar begot Mattan; Mattan begot Jacob; Jacob begot Joseph,  
the husband of Mary; Joseph begot Jesus, who is called Messiah.<sup>1</sup>  
17 All the generations from Abraham to David are fourteen gener-  
ations; and from David to the Babylonian exile fourteen gener-

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<sup>1</sup> The Greek text now reads: *Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Messiah.*

*ations; and from the Babylonian exile to the Messiah fourteen generations.*

Now this was the manner of the Messiah's birth. When †<sup>18</sup> his mother Mary was wedded to Joseph, before they came together she was found with child of the holy spirit. Joseph <sup>19</sup> her husband, being a law-abiding man and yet not willing to make her a public example, thought of divorcing her quietly. But while he was considering this, the angel of <sup>20</sup> the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take Mary thy wife; for the child begotten in her is of the holy spirit. She will bear thee a †<sup>21</sup> son, and thou shalt name him Jesus; for he shall save his people from their sins. All this took place in fulfilment of <sup>22</sup> the word of the Lord spoken by the prophet:

The virgin shall conceive, and bear a son, <sup>23</sup>  
And he shall be called Immanuel.<sup>2</sup>

So when Joseph awoke from his sleep, he did as the <sup>24</sup> angel of the Lord commanded him, and took his wife; and †<sup>25</sup> she bore him a son, and he named him Jesus.

2 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, there came to Jerusalem magi from the east, saying, Where is he who is born King of the <sup>2</sup> Jews? for we saw his star in the east, and have come to worship him. When Herod the king heard this, he was <sup>3</sup> disturbed, and all Jerusalem with him; and assembling all <sup>4</sup> the chief priests and scribes of the people, he inquired of them where the Messiah should be born. They told him, <sup>5</sup> In Bethlehem of Judea; for thus it is written by the prophet: <sup>6</sup>  
And thou, Bethlehem, land of Judah,  
Art by no means least among the princes of Judah;  
For from thee shall come forth a ruler,  
Who shall govern my people Israel.

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<sup>2</sup> The Greek adds, *which means, God is with us.*

7 Then Herod summoned the magi privately, and ascertained  
8 from them the time when the star appeared; and he sent  
them to Bethlehem, saying, Go and make careful search for  
the child; and when you find him, inform me, so that I may  
9 come and worship him. Having heard the king, they went  
their way, and the star which they had seen in the east  
went before them, until it stood still over the place where  
10 the child was. When they saw the star, they rejoiced greatly.  
11 And they came into the house, and saw the child with  
Mary his mother; and they fell down and worshipped him,  
and opening their treasures they brought him offerings,  
12 gold, and frankincense, and myrrh. Then having been  
warned in a dream not to return to Herod, they departed  
to their own country by another way.

13 When they were gone, the angel of the Lord appeared  
to Joseph in a dream, saying, Up, take the child and his  
mother and flee to Egypt, and remain there until I bring  
you word; for Herod will seek the child to destroy him.  
14 So he arose and took the child and his mother by night,  
and departed to Egypt, and remained there until the death  
15 of Herod. This was in fulfilment of the word of the Lord  
spoken by the prophet:

Out of Egypt I called my Son.

16 Then Herod, when he saw that the magi had played him  
false, was very angry; and he sent, and destroyed all the  
children in Bethlehem and in all its surroundings, of two  
years old and under, according to the time which he had  
17 ascertained from the magi. Then was fulfilled that which  
was said by Jeremiah the prophet:

18 A voice was heard in Ramah,  
Weeping and sore lamentation;  
Rachel bewailing her children,

Nor would she be consoled, for they are not.

19 Now when Herod was dead, the angel of the Lord ap-

peared in a dream to Joseph in Egypt, saying, Up, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead. So he arose and took the child and his mother and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there; and being warned in a dream, he withdrew into the region of Galilee, and came and dwelt in a city called Nazareth; in fulfilment of that which was said by the prophets, that he should be called the Branch.<sup>3</sup>

3 In those days came John the Baptist, preaching in the wilderness of Judea, saying, Repent; for the kingdom of heaven is at hand. This is he of whom Isaiah the prophet spoke, when he said:

The voice of one crying in the desert,  
Prepare the way of the Lord,  
Make straight his paths!

Now John wore a garment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey. Then went out to him the people of Jerusalem, and all Judea and the country near the Jordan; and they were baptized by him in the river Jordan, confessing their sins. When he saw many of the Pharisees and Sadducees coming to the baptism, he said to them, Offspring of vipers, who has warned you to flee from the wrath which is coming? Bring forth fruit suited to repentance! and think not that you may say to yourselves, We have Abraham for our father; for I say to you that from these stones God is able to raise up children to Abraham. Already the axe is laid at the root of the trees; every tree that brings not forth good fruit is to be cut down and thrown into the fire. I in-

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<sup>3</sup> Hebrew *nezer* (*nîzer*); the name Nazareth is from the same root.



deed baptize you with water, for repentance; but he who is to follow me is mightier than I, one whose sandals I am not worthy to take off; he will baptize you with the holy  
12 spirit and with fire; whose winnowing fan is in his hand, and he will cleanse his threshing floor; his wheat he will gather into the granary, and the chaff he will burn up with unquenchable fire.

13 Then Jesus came from Galilee to the Jordan, to John, to  
14 be baptized by him. He however resisted, saying, I have  
15 need to be baptized by you, and do you come to me? But Jesus answered him, Let it be so now, for thus I have  
16\* need<sup>4</sup> to accomplish every good work. Then he permitted  
him. As Jesus went up from the water after his baptism,  
lo, the heavens were opened, and he saw the divine spirit  
17 descending as a dove and coming upon him; and a voice from heaven said, This is my beloved Son, in whom I delight.

4 Thereupon Jesus was led away by the spirit into the  
2 wilderness, to be tempted by the devil. And he fasted forty days and forty nights, and afterward was hungry.  
3 Then the Tempter came to him and said, If you are the Son of God, command that these stones become loaves of  
4 bread. But he replied, It is written, Man shall not live by bread alone, but by every word that comes from the mouth  
5 of God. Then the devil took him to the holy city, and  
6 placed him on the pinnacle of the temple, and said to him, If you are the Son of God, throw yourself down; for it is written:

His angels he will charge concerning thee;  
And on their hands they will bear thee up,  
Lest thou dash thy foot against a stone.

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<sup>4</sup> Literally, *we* have need; see the notes on John 3:2, 11 and 20:2.

Jesus said to him, It is also written, Thou shalt not tempt 7  
the Lord thy God. Again, the devil took him up upon a 8  
very high mountain, and showed him all the kingdoms  
of the world, and their magnificence; and said to him, All 9  
these I will give you, if you will fall down and worship  
me. Then Jesus said to him, Depart, Satan! for it is written, 10  
Thou shalt worship the Lord thy God, and him only shalt  
thou serve. Thereupon the devil left him; and angels came 11  
and attended him.

Now when he heard that John had been delivered up, 12  
he withdrew into Galilee; and leaving Nazareth, he came 13  
and dwelt in Capernaum, which lies beside the sea in the  
territory of Zebulun and Naphtali. This was in fulfilment 14  
of the word spoken by Isaiah the prophet:

The land of Zebulun and the land of Naphtali, 15  
By the way of the sea, beyond Jordan,  
Galilee of the Gentiles;  
The people dwelling in darkness 16  
Have seen a great light;  
Dwellers in the land and shadow of death,  
Upon them light has dawned.

At that time Jesus began to preach, saying, Repent; for 17  
the kingdom of heaven is at hand! As he was walking by 18  
the sea of Galilee, he saw two brothers, Simon who is  
called Peter, and Andrew his brother, casting a net into  
the sea; for they were fishermen. And he said to them, 19  
Follow me, and I will make you fishers of men. They 20  
straightway left the nets, and followed him. Going on 21  
from thence he saw two other brothers, James the son of  
Zebedee and John his brother, in a boat with Zebedee  
their father, mending their nets; and he called them. They 22  
straightway left the boat and their father, and followed  
him.

23 Then he went about in all Galilee, teaching in their  
synagogues and preaching the gospel of the kingdom, and  
24 healing all manner of diseases and infirmities among the  
people. And the news of him went forth into all Syria; and  
they brought to him all those who were ill, suffering from  
various diseases and afflictions, demoniacs, epileptics, and  
25 cripples; and he healed them. And crowds followed him,  
coming from Galilee, and the Decapolis, and Jerusalem  
and Judea, and from beyond the Jordan.

5 When he saw the multitude, he went up into the moun-  
tain, and seated himself there; and his disciples came to  
2 him; and he proceeded to teach them, saying,  
3 Blessed are they of humble spirit, for theirs is the king-  
4 dom of heaven. Blessed are those who mourn, for they  
5 shall be comforted. Blessed are the meek, for they shall  
6 inherit the earth. Blessed are those who hunger and thirst  
7 for righteousness, for they shall be filled. Blessed are the  
8 merciful, for they shall receive mercy. Blessed are the pure  
9 hearted, for they shall see God. Blessed are the peace-  
10 makers, for they shall be called sons of God. Blessed are  
those who are persecuted for righteousness' sake, for  
11 theirs is the kingdom of heaven. Blessed are you when  
men shall reproach you and persecute you, and say all  
12 manner of evil against you falsely, for my sake. Rejoice  
and exult, for great is your reward in heaven; for thus did  
they persecute the prophets who were before you.  
13 You are the salt of the earth; but if the salt lose its  
virtue, with what can it be salted? it is thenceforth fit for  
nothing but to be thrown out and trodden down by men.  
14 You are the light of the world. A city set on a hill cannot  
15 be hidden. Nor do men light a lamp and put it under a peck-  
measure, but on a lamp-stand, so that it gives light to all  
16 who are in the house. Let then your light shine before

men, so that they may see your good works and glorify your Father who is in heaven.

Think not that I have come to set at nought the law <sup>17</sup>  
or the prophets; I have come not to annul, but to fulfil. For <sup>18</sup>  
verily I say to you, Till heaven and earth pass away, not  
one *yōd* nor one smallest part of a letter shall pass away  
from the law, till all shall have come to fulfilment. Who- <sup>\*19</sup>  
ever then shall break one of the least of the command-  
ments, and teach men to do likewise, shall be called least  
in the kingdom of heaven; but he who shall observe them,  
and teach them, shall be called great in the kingdom of  
heaven. For I say to you, that unless your legal righteous- <sup>20</sup>  
ness shall exceed that of the Scribes and Pharisees, you  
shall not enter the kingdom of heaven.

You have heard that it was said to those of former time, <sup>21</sup>  
Thou shalt not kill; and whoever kills is held guilty of a  
crime. But I say to you, that any man who harbors anger <sup>\*22</sup>  
against his brother is guilty of a crime; whoever says to  
his brother, Worthless fool! deserves the condemnation  
of the council; and he who calls him outcast<sup>5</sup> is deserving  
of the fire of Gehenna. If then you are making your offering <sup>23</sup>  
at the altar, and there remember that your brother has a  
grievance against you, leave your offering there before <sup>24</sup>  
the altar; go first and be reconciled to your brother, and  
then come and make your offering. Come quickly to agree- <sup>25</sup>  
ment with your opponent at law, while you are with him  
on the way; lest he deliver you over to the judge, and the  
judge deliver you to the officer, and you be cast into prison.  
Verily I say to you, You will not come forth from it until <sup>26</sup>  
you have paid the last penny.

You have heard that it was said, Thou shalt not commit <sup>27</sup>  
adultery. But I say to you, Any man who looks on a <sup>28</sup>

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<sup>5</sup> Hebrew *māreh*, rebel against God, equivalent to "lost soul."

woman to lust after her has already committed adultery  
29 with her in his heart. If your right eye cause you to sin,  
pluck it out and throw it away; for it is better for you to  
lose one of your members than to have your whole body  
30 cast into Gehenna. And if your right hand cause you to  
sin, cut it off and throw it away; for it is better for you  
that one of your limbs should perish than that your whole  
31 body should go into Gehenna. It also was said, If a man  
will divorce his wife, let him give her a document of  
32 separation. But I say to you, Any man who divorces his  
wife on any other ground than that of fornication makes  
her an adulteress; and whoever marries her who is divorced  
commits adultery.

33 Again, you have heard that it was said to those of former  
time, Thou shalt not swear falsely, but shalt perform to  
34 the Lord what thou hast sworn. But I say to you, Swear  
35 not at all; neither by heaven, for it is God's throne; nor  
by the earth, for it is the footstool of his feet; nor toward  
36 Jerusalem, for it is the city of the great King. Nor swear  
by your head, for you cannot make one hair white or  
37† black. But let your word "yea" be yea, and your "nay"  
be nay; whatever goes beyond this is of evil.

38 You have heard that it was said, An eye for an eye, and  
39\* a tooth for a tooth. But I say to you, Resist not injury;  
but if some one strikes you on the right cheek, turn to  
40\* him the other also. And if one would go to law with you  
and take away your cloak, let him take your tunic also.  
41 If one would compel you to go a mile, go with him two  
42 miles. Give to him who asks of you, and him who would  
borrow of you turn not away.

43 You have heard that it was said, Thou shalt love thy  
44 neighbour, and hate thine enemy. But I say to you, love  
45 your enemies, and pray for those who persecute you, so  
that you may be true sons of your Father who is in heaven;

for he makes his sun rise on the evil and the good, and  
sends rain on the just and the unjust. For if you love those \*46  
who love you, what kindness do you show? do not even  
the publicans the same? And if you seek the welfare of 47  
your brethren only, what virtue do you display? do not  
even the Gentiles the same? Be therefore all-including (in \*48  
your good will), even as your heavenly Father includes all.

6 Take heed not to do your almsgiving before men, to  
be seen by them; for then you will have no reward with  
your Father who is in heaven. When therefore you perform 2  
your charities, do not sound a trumpet before you, as the  
hypocrites do in the synagogues and in the streets, in  
order to be praised by men. Verily I say to you, they have  
their reward. But when you give alms, let not your left 3  
hand know what your right hand is doing; so that your 4  
almsgiving may be in secret; and your Father who sees  
what is hidden will reward you.

And when you pray, be not like the hypocrites; for they 5  
love to stand and pray in the synagogues and at the street  
corners, in order to be seen by men. Verily I say to you  
they have their reward. But when you pray, enter your \*6  
chamber and shut the door, and pray to your Father in  
private; and your Father who sees what is hidden will  
reward you. And in praying use not vain repetitions, as 7  
the Gentiles do; for they think that they will be heard for  
their much speaking. Be not like them; for your Father 8  
knows of what you have need, before you ask him. Pray 9  
therefore in this manner:

Our Father in heaven, hallowed be thy name. May thy 10  
kingdom come; may thy will be done, as in heaven, so also  
on earth. Our daily bread give us this day. And forgive \*11,12  
us our sins, even as we forgive those who sin against us.  
And let us not yield to temptation, but deliver us from evil. \*13

14 For if you forgive men their transgressions, your heavenly  
15 Father will also forgive you; but if you forgive not men,  
neither will your Father forgive your transgressions.

16 And when you fast, do not put on a sad face, as the  
hypocrites do; for they make their faces mournful, in order  
that they may be seen of men to fast. Verily I say to you,  
17 they have their reward. But when you fast, anoint your  
18\* head, and wash your face; so that you may not be seen by  
men to fast, but by your Father, in private; and your  
Father, who sees what is hidden, will reward you.

19 Lay not up for yourselves treasure on earth, where moth  
and rust consume, and where thieves break in and steal;  
20 but lay up for yourselves treasure in heaven, where no moth  
21 nor rust can consume, nor thieves break in and steal. For  
22 where your treasure is, there your heart will be. The lamp  
of the body is the eye; if then your eye is sound, your whole  
23\* body is lighted. But if your eye is diseased, all your body  
will be dark. If then the source of light within you be  
darkened, how deep is the darkness!

24 No man can serve two masters; for either he will dislike  
the one and love the other, or else he will hold to the one  
and disregard the other. You cannot serve God and worldly  
25 goods. Therefore I say to you, Be not anxious for your life,  
as to what you shall eat or drink, nor for your body, as to  
what you shall put on. Is not life more than food, and the  
26 body than clothing? Look at the birds of the air, how they  
neither sow nor reap, nor gather into storehouses; but  
your heavenly Father feeds them. Are you not of much  
27 greater value than they? Who among you by anxious care  
28 can add a cubit to his stature? And why be anxious about  
clothing? Consider the lilies of the field, how they grow;  
29 they toil not, nor spin; yet I say to you that Solomon in  
30 all his glory was not arrayed like one of these. If then God

so clothes the grass of the field, which is here today, and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Say not then anxiously, What shall we eat? or, What shall we drink? or, How shall we be clothed? (for all these things the Gentiles are seeking); for your heavenly Father knows that you have need of all these things. But seek first his kingdom and the day of his triumph, and all these things shall be added to you. Be not therefore anxious for the morrow; for the morrow will care for itself. Enough for the day is its own trouble.

7 Judge not, lest you be judged. For with the judgment that you pronounce you will be judged, and with the measure that you give will measure be given to you. Why do you look at the splinter in your brother's eye, but pay no heed to the beam in your own eye? Or how can you say to your brother, Let me extract the splinter from your eye; while there in your own eye is a beam? Hypocrite, first pull out the beam from your own eye, and then you can see clearly to extract the splinter from your brother's eye.

Do not give that which is holy to dogs, nor cast your pearls before swine, lest they trample them with their feet, and turn and attack you.

Ask, and it will be given you; seek, and you will find; knock, and the door will be opened to you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, the door is opened. Or what man is there among you, who, if his son asks him for bread, will give him a stone? or if he asks for a fish, will give him a serpent? If then you, with all your imperfection, know that you must give good gifts to your children, how much more will your Father in heaven give good things to those who



12 ask him? Whatever you would have men do to you, do even so to them; for this is the law and the prophets.

13 Enter by the narrow gate; for wide is the gate and broad the way which leads to destruction, and those who enter thereby are many; for small is the gate and narrow the way which leads to life, and those who find it are few.

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You may know them by their fruits; are grapes gathered from thorn bushes, or figs from thistles? So every good tree bears good fruit, and the bad tree produces bad fruit. A good tree cannot yield bad fruit, nor can a bad tree yield good fruit. Every tree that yields no good fruit is cut down and thrown into the fire. By their fruits, then, you may know them. Not every one who says to me, Master, master, shall enter the kingdom of heaven; but he who does the will of my Father who is in heaven. Many will say to me in that day, Master, master, did we not prophesy in your name, and in your name cast out demons and do many wondrous works? And I will then declare to them, I never knew you; depart from me, you evildoers!

24 Whoever then hears these words of mine, and heeds them, shall be likened to a wise man, who built his house on the rock. And the rain poured down, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded on the rock. But he who hears these words of mine, and heeds them not, shall be likened to a foolish man, who built his house on the sand. 27 And the rain poured down, and the floods came, and the winds blew and battered upon that house, and it fell; and its ruin was complete.

28 When Jesus ended these discourses, the people wondered at his teaching; for he taught them as one having authority, and not as their scribes.

8 As he came down from the mountain, very many fol- 2  
 lowed him. And a leper came and fell down before him, 3  
 saying, Master, if you will, you can make me clean. Putting 4  
 forth his hand, he touched him, saying, I will; be cleansed.  
 And straightway his leprosy was healed. Jesus said to him, 5  
 See that you tell no one; but go and show yourself to the 6  
 priest, and make the offering which Moses ordered, to 7  
 give them evidence. 8

As he entered Capernaum, there came to him a centurion, 9  
 beseeching him and saying, Sir, my servant is lying in the 10  
 house paralyzed and in great misery. He said to him, I 11  
 will come and heal him. But the centurion answered, Sir, 12  
 I am not worthy to have you come under my roof; only 13  
 say the word, and my servant will be healed. For I also 14  
 am one exercising authority, having under me soldiers; 15  
 and I say to this one, Go, and he goes; and to another, 16  
 Come, and he comes; and to my servant, Do this, and he 17  
 does it. Hearing this, Jesus wondered, and said to those  
 who were with him, Verily I say to you, With no man in  
 Israel have I found so great faith. And I tell you that many  
 will come from the east and the west, and will take their  
 places with Abraham and Isaac and Jacob in the kingdom  
 of heaven; while the heirs of the kingdom will be cast  
 forth into the outer darkness; there will be weeping and  
 gnashing of teeth. Then Jesus said to the centurion, Go  
 your way; as you have believed, so it shall be done for you.  
 And the servant was healed at that moment.

When Jesus came into Peter's house, he saw his wife's 14  
 mother lying stricken with fever. He touched her hand, 15  
 and the fever left her; and she arose and served him.

When evening came, they brought to him many demoni- 16  
 acs; and he cast out the evil spirits with a word, and healed 17  
 all the sick; in fulfilment of the saying of Isaiah the prophet:

He took upon himself our infirmities,  
 And bore our diseases.

18 When Jesus saw that a crowd was gathering about him,  
19 he gave orders to depart to the other side of the lake. A  
scribe came and said to him, Master, I will follow you  
20 wherever you go. Jesus said to him, The foxes have holes,  
and the birds of the air have nests; but the Son of Man has  
21 not a place to lay his head. Another of his disciples said  
22 to him, Master, let me first go and bury my father. But  
Jesus answered, Follow me, and let the dead bury their  
dead.

23 Then he embarked in a boat, and his disciples went  
24 with him. Now there arose a great tempest on the lake,  
so that the waves broke into the boat; but he was asleep.  
25 They came and awoke him, crying, Save us, Master; we  
26 are lost! But he said to them, Why are you terrified, O  
you of little faith? Then he arose and rebuked the winds  
27 and the sea; and there was a dead calm. The men were  
amazed, and said, What manner of man is this, whom even  
the winds and the sea obey?

28 When he had come to the other side of the lake, to the  
country of the Gadarenes, there met him two demoniacs  
coming forth from the tombs; they were very fierce, so  
29 that no one could pass that way. They cried out, What  
have we to do with you, Son of God? have you come here  
30 to torment us before the time? Now there was at some  
31 distance from them a herd of many swine feeding. The  
demons besought him, saying, If you cast us out, send us  
32 into the herd of swine. He said to them, Go. And they  
came out, and went into the swine; whereupon the whole  
herd rushed down the steep incline into the lake, and  
33 perished in the waters. Those who were herding them  
fled, and coming to the town told what had happened, and  
34 about the demoniacs. Then all the town came out to meet  
Jesus; and when they saw him, they besought him to  
depart from their district.

9 Taking a boat, he crossed the lake, and came to his  
own city. There they brought to him a paralytic, lying 2  
on a bed. Seeing their faith, Jesus said to the paralytic,  
Take courage, son; your sins are forgiven. Thereupon some 3  
of the scribes said to themselves, This man blasphemes.  
Jesus, knowing their thoughts, said, Why do you think 4  
evil in your hearts? Which is easier, to say, Your sins are 5  
forgiven, or to say, Arise and walk? But that you may 6  
know that the Son of Man has authority on earth to for-  
give sins—he said to the paralytic, Arise, take up your  
bed, and go to your home! And he arose, and went away 7  
to his house. Seeing this, the people were awe-struck, and 8  
glorified God, who had given such authority to men.

As Jesus passed on thence, he saw a man named Matthew 9  
sitting at the tax-office, and said to him, Follow me; and  
he arose and followed him.

As he reclined at table in the house, many publicans 10  
and men of ill repute came and reclined with Jesus and his  
disciples. When the Pharisees saw it, they said to his 11  
disciples, Why does your master eat with publicans and  
men of bad character? He heard this, and said, Those who 12  
need a physician are not the sound, but the sick. Go and 13  
learn the meaning of the scripture: I desire mercy, not sacri-  
fice. For I came not to call righteous men, but sinners.

At that time the disciples of John came to him, saying, 14  
Why is it that we and the Pharisees fast, while your  
disciples do not? Jesus said to them, Can the bridal guests 15  
mourn while the bridegroom is with them? But the time  
will come when the bridegroom will be taken away from 16  
them, and then they will fast. No one puts a patch of un-  
shrunk cloth into an old garment; for the patch would  
pull away from the garment, and a worse rent would be  
made. Nor is new wine put into old wine-skins; otherwise 17  
the skins would burst, and the wine would be spilled and

the skins spoiled. But new wine is put into new wine-skins, and both are preserved.

- 18 As he was saying this to them, a ruler came and bowed  
before him, saying, My daughter has just now died; but  
19 come and lay your hand upon her, and she will live. So  
Jesus arose and followed him, and his disciples went with  
20 him. Now a woman, who for twelve years had been suffering  
from a flow of blood, came up from behind and touched  
21 the hem of his garment; for she said to herself, If I can only  
22 touch his garment, I shall be healed. But Jesus turning and  
seeing her said, Take heart, my daughter; your faith has  
healed you. And immediately the woman was cured.  
23 When Jesus came into the ruler's house, and saw the flute-  
24 players, and the crowd raising a clamour, he said, Make  
way; for the girl is not dead, but asleep; and they derided  
25 him. But when the people had been sent out, he entered  
26 and took her by the hand; and the girl arose. And the  
news of this went forth into all that region.

- 27 As Jesus passed on thence, there followed him two blind  
28 men, crying out, Have pity on us, son of David! When he  
had entered the house, the blind men came to him; and he  
said to them, Do you believe that I can do this? They  
29 answered, Yes, master. Thereupon he touched their eyes,  
30\* saying, According to your faith be it done to you. And  
their eyes were opened. Jesus charged them sternly, saying,  
31 See that no one knows of this! But they went forth and  
spread abroad his fame in all that region.

- 32 As they came out of the house, there was brought to  
33\* him a demoniac who was dumb. When the demon had  
been cast out, the dumb man spoke; and the people were  
astonished, and said, Never in Israel has aught like this  
been seen!

- 35 So Jesus passed through all the cities and villages, teach-  
ing in their synagogues, proclaiming the gospel of the

kingdom, and healing every sort of disease and infirmity. 36  
 As he looked on the multitudes, he was moved with pity 36  
 for them; for they were helpless and scattered, like sheep 37  
 having no shepherd. Then he said to his disciples, The 37  
 harvest indeed is abundant, but the labourers are few. Pray 38  
 therefore the Lord of the harvest to send forth labourers 38  
 to do his reaping.

10 Summoning his twelve disciples, he gave them authority  
 over evil spirits, to cast them out, and power to heal  
 every sort of disease and infirmity.

Now these are the names of the first twelve apostles: \*2  
 Simon, called Cephas, and Andrew his brother; James the  
 son of Zebedee, and his brother John; Philip, and Bar- 3  
 tholomew; Thomas, and Matthew the publican; James the  
 son of Alphaeus, and Thaddaeus; Simon of Cana, and 4  
 Judas the Traitor, who betrayed him.

These twelve Jesus sent forth, charging them thus: 5  
 Follow no route of the Gentiles, nor enter any city of the  
 Samaritans; but go rather to the lost sheep of the house of 6  
 Israel. And as you go, proclaim, The kingdom of heaven 7  
 is at hand! Heal the sick, raise the dead, cleanse the lepers, 8  
 cast out demons. Freely you have received, freely give.  
 Provide no gold, nor silver, nor bronze coin for your 9  
 girdles, no traveller's wallet; neither two coats nor pairs 10  
 of sandals, nor staff; for the labourer is worthy of his  
 sustenance. When you enter a city or village, find who in 11  
 it is worthy; and there lodge till you go forth. As you 12  
 enter the house, invoke a blessing on it. If then the house 13  
 proves worthy, your "peace" will come to it; if it is not  
 worthy, your blessing will return to you. And if anyone 14  
 shall not receive you, nor listen to your words; when you  
 go forth from that house or that city, shake off the dust 15  
 of your feet. Verily I say to you, it will be better for the

land of Sodom and Gomorrah in the day of judgment than for that city.

16 I send you forth like sheep among wolves. Be therefore  
17 wise as serpents and simple as doves. But beware of men;  
for they will deliver you up to councils, and beat you in  
18 their synagogues; before governors and kings you will be  
brought for my sake, to give testimony to them and to the  
19 Gentiles. When they deliver you up, be not anxious how  
or what you shall speak; for it will be given to you in  
20 that hour what to say. For it is not you who speak, but  
21 the spirit of your Father speaking in you. Brother will  
deliver up brother to death, and the father his child; chil-  
dren will rise up against their parents and do them to  
22 death. You will be hated by all men for my name's sake;  
23 but he who endures to the end will be saved. When they  
persecute you in one city, flee to another; verily I say to  
you, You will not have completed the number of the cities  
of Israel before the coming of the Son of Man.

24 The disciple is not above his teacher, nor the servant  
25 above his master. It is enough for the disciple to be as his  
teacher, and for the servant to be as his master. If they  
call the lord of the house Beel-zebül,<sup>6</sup> how much more  
26 those of his household! Fear them not; for there is nothing  
concealed that shall not be revealed, nothing hid that  
27 shall not be known. What I say to you in the darkness,  
speak in the light; what is whispered in your ear, proclaim  
28 on the housetops. And fear not those who kill the body,  
but cannot kill the soul. Rather fear him who can destroy  
29 both soul and body in Gehenna. Are not two sparrows  
sold for a farthing? yet not one of them falls to the ground  
30 without your Father's notice. Even the hairs of your head  
31 are all numbered. Fear not, therefore; you are of more

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<sup>6</sup> "Lord of the Heavens," by the Jews identified with Zeus Ouranios, the chief of the Gentile gods.

value than many sparrows. Whoever confesses me before 32  
men, I also will confess before my Father who is in heaven;  
and whoever denies me before men, I also will deny before 33  
my Father who is in heaven.

Think not that I came to bring peace on the earth; I 34  
came not to bring peace, but a sword. For I came to cause 35  
division: the man against his father, the daughter against  
her mother, and the daughter in law against her mother  
in law; and a man's foes are they of his own household. 36  
He who loves father or mother more than me is not worthy 37  
of me; and he who loves son or daughter more than me  
is not worthy of me. And whoever will not take up his \*38  
yoke and follow me is not worthy of me. He who finds 39  
his life will lose it, and he who loses his life for my sake  
will find it.

He who receives you receives me, and he who receives 40  
me receives him who sent me. He who receives a prophet 41  
as such shall have a prophet's reward; and he who receives  
a righteous man as such shall receive a righteous man's  
reward. And whoever shall give to one of the least a cup \*42  
of cold water only, because he is a disciple, verily I say to  
you, he shall not lose his reward.

II When Jesus had finished giving charge to his twelve  
disciples, he departed thence to teach and preach in  
their cities.

Now when John in prison heard of the doings of the 2  
Messiah, he sent by his disciples and asked him, Are you 3  
the one who was to come, or are we to look for another?  
Jesus said to them in reply, Go and tell John what you 4  
hear and see: the blind receive sight, the lame walk, the 5  
lepers are cleansed, the deaf hear, the dead are raised, and



6 the distressed are given glad tidings. And blessed is he who is not in doubt of me.

7 As they went away, Jesus proceeded to say to the people concerning John: What did you go out to the desert to see? a reed shaken by the wind? Nay, what did you go out to see? a man clothed in soft garments? But those who  
8 wear soft clothing dwell in palaces. Why then did you go  
9 out? to see a prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written:

I send my messenger before thy face,

Who shall prepare thy way before thee.

11 Verily I say to you, Among those born of women there has not arisen a greater than John the Baptist; yet he who  
12 is least in the kingdom of heaven is greater than he. But from the days of John the Baptist's work until now the kingdom of heaven is treated with violence, and oppressors  
13 lay violent hands on it. For all the prophets and the law, until John, uttered their predictions; and if you will receive it, he is the Elijah who was to come. Let him hear  
14 who has ears! To what shall I compare this generation? It is like children sitting in the marketplaces, who call to  
15 their fellows, and say:

We have piped to you, but you have not danced;

We have wailed, but you have not lamented!

18 For John came neither eating nor drinking, and they say,  
19 He is possessed by a demon! The Son of Man came eating and drinking, and they say, Behold, a glutton and a tippler, a friend of publicans and outcasts! But "wisdom is justified by her works."

20 At that time he reproached the cities in which the most of his marvels had been performed, because they had not  
21 repented. Woe to you, Chorazin! woe to you, Bethsaida! for if the marvels had been done in Tyre and Sidon which have been done in you, they would long ago have repented

in sackcloth and ashes. But I tell you, it will be better for 22  
Tyre and Sidon in the day of judgment than for you. And 23  
you, Capernaum, shall you be exalted to heaven? you shall  
go down to Hades! for if the marvels had been done in  
Sodom which have been done in you, it would have re-  
mained to this day. But I tell you, it will be better for the 24  
land of Sodom in the day of judgment than for you.

At that time Jesus said, I thank thee, Father, Lord of 25  
heaven and earth, that thou hast hidden these things from  
the wise and understanding, and hast revealed them to  
babes; yea, Father, for such was thy good pleasure. All 26,27  
things have been delivered to me by my Father; and no  
one knows the Son but the Father; nor does any one know  
the Father but the Son, and he to whom the Son will reveal  
him. Come to me, all you who are weary and burdened, 28  
and I will give you rest. Take my yoke upon you, and 29  
learn from me, for I am meek and humble in heart; and  
you will find rest for your souls. For my yoke is easy, and 30  
my burden is light.

12 At that time Jesus passed through grain fields on the  
sabbath; and his disciples were hungry, and proceeded  
to pluck ears of grain and eat. But the Pharisees, seeing it, 2  
said to him, Your disciples are doing what is not lawful  
on the sabbath. But he said to them, Have you not read 3  
what David did, when he and those with him were hungry;  
how he entered the house of God, and ate the showbread, 4  
which it was not lawful for him to eat, nor for those with  
him, but only for the priests? Or have you not read in the 5  
law, how on the sabbath the priests in the temple profane  
the sabbath without incurring guilt? But I say to you, 6  
that a greater thing than the temple is here. If you had 7  
known the meaning of the scripture, I desire mercy, and

not sacrifice, you would not have condemned the guiltless.

8 For man is master of the sabbath.

9,10 Departing thence, he entered their synagogue. Now there was a man there who had a withered arm; and they asked him, Is it lawful to heal on the sabbath? that they might accuse him. But he said to them, Who is there among you who should have a sheep, and if it should fall into a pit on the sabbath, would not lay hold of it and lift it out? How much more valuable is a man than a sheep! So it is lawful on the sabbath to do good. Then he said to the man, Stretch forth your arm. He stretched it forth, and it was restored as sound as the other. But the Pharisees went out and took counsel against him, how they might do away with him.

15 Jesus, knowing this, withdrew from that place. Many followed him; and he healed them all, but charged them not to make him known. This was in fulfilment of the saying of the prophet Isaiah:

18 Behold my Servant, whom I have chosen,  
My beloved, in whom my soul delights;  
I will put my spirit upon him,  
And judgment he will declare to the Gentiles.

19 He will not strive, nor cry aloud,  
Nor will any one hear his voice in the streets;  
20 The bruised reed he will not break,  
The smoking wick he will not quench,  
Till he bring forth judgment everlasting;

21 And in his name will the Gentiles hope.

22 Then they brought to him a blind and dumb demoniac; and he healed him, so that the dumb man spoke and saw.  
23 And all the people were astonished, and they said, May  
24 not this be the Son of David? But the Pharisees, hearing it, said, This man casts out demons only by the power of  
25 Beel-zebūl, the chief of the demons. Knowing their thoughts

he said to them, Any kingdom divided against itself is laid waste, and no city or household divided against itself can endure. If Satan casts out Satan, he is divided against himself; how then can his kingdom endure? If I cast out demons by the power of Beel-zebūl, by whose power do your sons cast them out? so they shall be your judges. But if I cast out demons by the spirit of God, then the kingdom of God has come to you. Or how can one enter the house of a strong man, and seize his goods, without first binding the strong man? then he can plunder his house. He who is not with me is against me, and he who gathers not with me scatters. Therefore I say to you, Every manner of sin and blasphemy may be forgiven to men; but the blasphemy against the spirit will not be forgiven. If any one shall speak against the Son of Man, he may be forgiven; but if one shall speak against the holy spirit, he shall not be forgiven, either in this time or in the time to come. Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by the fruit. Offspring of vipers, how can you speak good things, when you are evil? For out of that with which the heart is full the mouth will speak. The good man from his good store brings forth good things; and the evil man from his evil store brings forth evil things. And I tell you, that of every worthless word which men shall speak they shall give account in the day of judgment. For "by your words you will be justified, and by your words you will be condemned."

At that time some of the scribes and Pharisees said to him, Master, we would see a sign from you. He answered them, An evil and faithless generation seeks a sign; but no sign shall be given it but that of Jonah the prophet. [For as Jonah was in the whale's belly three days and three nights, so the Son of Man shall be in the heart of the

41 earth three days and three nights.] The men of Nineveh  
will confront this generation at the judgment day, and  
will condemn it; for they repented because of Jonah's  
42 preaching; yet a greater thing than Jonah is here. The  
queen of the south will confront this generation at the  
judgment day, and will condemn it; for she came from the  
ends of the earth to hear the wisdom of Solomon; yet a  
greater thing than Solomon is here.

43 When the evil spirit goes out from the man, it wanders  
through waterless regions, seeking a resting place, but  
44 finding none. Then it says, I will return to my dwelling  
from which I came out; and arriving, it finds it empty,  
45 swept and garnished. Thereupon it goes and takes with it  
seven other spirits more evil than itself, and they enter  
and dwell there; and the last state of that man is worse  
than the first. Thus it will be with this evil generation.

46 While he was yet speaking to the people, his mother and  
47 his brothers stood outside, desiring to speak to him. And  
some one said to him, Your mother and brothers are stand-  
48 ing outside, wishing to speak to you. But he said to the  
one who told him, Who is my mother, and who are my  
49 brothers? And stretching out his hand toward his disciples  
50 he said, Behold my mother and my brothers! For whoever  
does the will of my Father who is in heaven is my brother,  
or sister, or mother.

13 At that time Jesus went out of the house, and sat  
2 beside the lake. And a crowd gathered about him, so  
that he entered a boat and sat in it, while all the people  
3 stood on the shore. And speaking to them many things  
4\* in parables, he said: A sower went out to sow. And as he  
sowed, some seed fell on the road, and the birds came and  
5 devoured it. Other seed fell on rocky ground, where there  
was not much earth; and the plants sprang up quickly,

because they had no depth of soil; but when the sun arose, 6  
 they were scorched, and because they had no root, they  
 withered. Other seed fell among thorns, and the thorns 7  
 grew up and choked the grain. Other seed fell on good \*8  
 ground, and yielded fruit, some a hundredfold, some  
 sixtyfold, some thirtyfold. Let him hear who has ears! 9

The disciples (afterward) came to him and asked, Why 10  
 do you speak to them in parables? He answered, To you 11  
 it is given to know the hidden truth of the kingdom of  
 heaven, but to them it is not given. For to him who has 12  
 will be given, and he will have abundance; but from him  
 who has not will be taken even what he has. Therefore I 13  
 speak to them in parables, because though looking they  
 do not see, and though listening they do not hear, nor  
 understand. [And for them is fulfilled the prophecy uttered †14  
 by Isaiah:

Ye shall hear indeed, but not understand;

Ye shall see indeed, but not perceive.

For the mind of this people is dulled; 15

With their ears they can hardly hear,

And their eyes they have tightly closed;

Lest they see with their eyes, hear with their ears,

Understand with their mind, and repent,

And I heal them.]

But blessed are your eyes, for they see; and your ears, for 16  
 they hear. For verily I say to you, that many prophets 17  
 and saints longed to see what you see, but saw it not; and  
 to hear what you hear, but heard it not.

Hear then the parable of the sower. When any one hears<sup>18,19</sup>  
 the word of the kingdom, but does not understand it, the  
 evil one comes and takes away what had been sown in his  
 heart. This is he who was sown on the highway. And the 20  
 one planted on stony ground: this is he who hears the  
 word and straightway receives it with joy; but having 21

no root, he endures only for a while; as soon as trouble or persecution comes because of the word, he falls away.

- 22 And the one planted among thorns: this is the man who  
listens to the word; but worldly cares and the allurements  
23 of wealth choke the word, and it becomes unfruitful. And  
the one planted in good ground: this is he who hears the  
word and understands it; who bears fruit, and yields, some  
a hundredfold, some sixtyfold, some thirtyfold.

- 24 Another parable he set before the people: The kingdom  
of heaven is like a man who sowed good seed in his field;  
25 but while men slept, his enemy came and sowed tares  
26 among the wheat, and went away. So when the grain  
27 grew up and bore fruit, then appeared the tares also. And  
the servants of the householder came and said to him, Sir,  
did you not sow good seed in your field? whence then has  
28 it tares? He said to them, An enemy has done this. And  
they said to him, Will you then have us go and gather  
29 them? But he answered, No, lest in gathering the tares  
30 you root up the wheat with them. Let both grow together  
until the harvest; then in the time of harvest I will say  
to the reapers, Gather first the tares, and bind them in  
bundles to burn them; but gather the wheat into my barn.

- 31 Another parable he set before them: The kingdom of  
heaven is like a mustard seed, which a man planted in his  
32 field; which indeed is the smallest of all seeds; but when  
the plant is fully grown, it is the greatest of the herbs,  
and becomes a tree, so that the birds of heaven come and  
lodge in its branches.

- 33 Another parable: The kingdom of heaven is like leaven,  
which a woman hid away in three measures of flour, until  
the whole was leavened.

- 34 All these things Jesus said to the people in parables, and  
35 only in this way did he speak to them. This was in fulfilment  
of the saying of the prophet:

I will open my mouth in parables,

I will utter things hidden since the founding of the world.

Then he left the throng, and went into the house. And his 36  
disciples came to him, saying, Explain for us the parable 37  
of the tares in the field. He replied, The one who sows the 38  
good seed is the Son of Man; the field is the world; the good 39  
seed, the true men of the kingdom; the tares, wicked men; 40  
and the enemy who sowed them is Satan. The harvest is the 41  
end of this age, and the reapers are the angels. As the tares 42  
are gathered and burned, so will it be at the end of this age: 43  
the Son of Man will send his angels, and they will gather 44  
out of his kingdom all the stubborn offenders and evil-doers, 45  
and will cast them into the blazing furnace; there will be 46  
weeping and gnashing of teeth. Then the righteous will 47  
shine as the sun in the kingdom of their Father. Let him 48  
hear who has ears.

The kingdom of heaven is like treasure hidden in a field; 44  
which a man found, but kept secret; and then in his joy he 45  
goes and sells all that he has, and buys that field.

Again, the kingdom of heaven is like a merchant seeking 45  
pearls of fine quality. Finding a single pearl of great value, 46  
he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like a net which was 47  
cast into the sea, and gathered fish of every sort; and when 48  
it was filled, they drew it to the shore, and sat down 49  
and collected the good in vessels, but threw the bad away. 50  
Thus it will be at the end of this age: the angels will come 51  
and cull out the wicked from among the righteous, and will 52  
cast them into the blazing furnace; there will be weeping 53  
and gnashing of teeth.

Have you understood all these things? They said to him, 51  
We have. And he said to them, So then any man of letters 52  
who has received the teaching of the kingdom of heaven is  
like a householder who brings forth from his store-chamber  
things new and old.



53 When Jesus had finished uttering these parables, he  
54 removed thence; and coming to his own townspeople, he  
taught them in their synagogue, so that they said in aston-  
ishment, Whence has this man this wisdom and these mar-  
55 vellous deeds? Is not this the carpenter's son? Is not Mary  
his mother, and James and Joseph and Simon and Judas  
56 his brothers? And his sisters, are they not all here with us?  
Then where did the man get all this? And they would not  
57 believe in him. And Jesus said to them, A prophet is not  
without honour except in his own country and his own  
58 house. And he did but few wonders there, because of their  
unbelief.

14 At that time the fame of Jesus came to the ear of Herod  
2\* the tetrarch; and he said to his servants, This is John the  
Baptist; he has risen from the dead, and therefore these  
3 marvels are performed by him. For Herod had seized and  
bound John, and put him in prison because of Herodias,  
4 the wife of his brother Philip; for John said to him, It is not  
5 lawful for you to have her. He would have put him to  
death but for his fear of the people, because they held John  
6 to be a prophet. But when Herod's birthday was being  
celebrated, the daughter of Herodias danced before the  
7 company, and pleased Herod, so that he promised with an  
8 oath to give her whatever she should ask. She then, having  
9 been prompted by her mother, said, Give me here on a  
platter the head of John the Baptist. The king was very  
reluctant; but by reason of his oath, and because of his  
10 table-companions, he ordered it to be given her; and he sent  
11 and beheaded John in the prison. Then his head was  
brought on a platter, and given to the girl, and she carried  
12† it to her mother. And his disciples came and took away  
the body, and buried it.

And they came and told Jesus<sup>7</sup>. . . [When Jesus heard it,]  
 he withdrew thence in a boat to a desert place apart; but the  
 people hearing of it followed him by land from the towns. 13  
 And when he came forth and saw a multitude, he took pity 14  
 on them, and healed their sick. When evening drew near, 15  
 his disciples came and said to him, This is a desert place,  
 and the hour is already late; send the people away, so that  
 they may go to the villages and buy food for themselves.  
 But Jesus said to them, They have no need to go away; do 16  
 you yourselves give them food. They answered, We have 17  
 here only five loaves and two fish. He said, Bring them here 18  
 to me. Then he told the people to sit down on the grass; 19  
 and taking the five loaves and the two fish, he looked up to  
 heaven and uttered the blessing; then he broke the bread  
 and gave it to the disciples, and they to the multitude.  
 And all ate, and were satisfied; and they gathered up the 20  
 fragments that were left, twelve baskets full. And those 21  
 who ate were about five thousand men, aside from the  
 women and children.

Thereupon he constrained his disciples to embark in a 22  
 boat and go before him to the other side, while he should  
 be sending the people away. And when he had dismissed 23  
 the multitude, he went up into the mountain by himself  
 to pray; and after nightfall he was there alone. Now the 24  
 boat was already far out in the lake, in distress from the  
 waves, for the wind was contrary. In the fourth watch of 25  
 the night he came to them, walking on the sea. But the †26  
 disciples, when they saw him walking on the water, were  
 frightened and said, It is a demon! and they cried out in  
 terror. Thereupon Jesus spoke to them, saying, Take cour- 27  
 age, it is I; fear not! Peter said to him, Lord, if it is you, bid 28  
 me come to you on the water. He said, Come. And Peter 29

<sup>7</sup> A passage was omitted here by accident in the Aramaic of Matthew.  
 Mark 6:30, 31 has the original text.

came out of the boat, and walked on the water towards  
30 Jesus. But when he saw the wind, he was afraid; and begin-  
31 ning to sink he cried out, Lord, save me! Immediately Jesus  
put out his hand and laid hold of him, saying, Man of little  
32 faith, why did you doubt? And as soon as they came into  
33 the boat, the wind ceased. Then those who were in the  
boat worshipped him, saying, Surely you are an angel!  
34\* Passing over, they came to the other side of Gennesaret.  
35 When the people of that region knew of his presence, they  
sent into all the surrounding country, and brought to him  
36 those who were sick; and they besought him that they  
might only touch the border of his garment; and those who  
touched were healed.

15 At that time there came to Jesus from Jerusalem certain  
2 Pharisees and scribes, saying, Why do your disciples  
transgress the tradition of our fathers? for they eat their food  
3 without washing their hands. He answered, Why do you  
yourselves transgress the divine commandment by your  
4 tradition? For God said, Honour thy father and thy mother;  
and, He who speaks what is hurtful to his father or mother  
5 shall surely die. But you say, If a man says to his father or  
mother, "The help which you would have received from me  
6 is a gift to God," he need not honour his father. Thus you  
have made void the word of God by your tradition.  
7 Hypocrites, well did Isaiah prophesy of you, when he said:  
8 This people honours me with the lips,  
But their heart is far away from me;  
9 Vainly do they offer me worship,  
Teaching doctrines made by men.  
10 Then addressing the people he said, Hear, and understand:  
11 A man is not defiled by what enters his mouth; but that  
which comes out of his mouth can defile him.  
12 The disciples came to him and said, Do you know that the

Pharisees were scandalized by your saying? He answered, 13  
Every plant which my heavenly Father has not planted  
must be rooted up. Let them alone, they are blind guides; 14  
and if the blind lead the blind, both will fall into the ditch.  
But Peter said, Explain to us your saying. He replied, Do 15,16  
you even yet fail to understand? Do you not perceive that 17  
whatever enters the mouth goes into the stomach, and then  
is sent out by the bowel? But that which goes out of the 18  
mouth comes from the heart; and that can defile the man.  
For from the heart come evil thoughts, murder, adultery, 19  
fornication, theft, false witness, blasphemy. These are the 20  
things which defile the man; but eating with unwashed  
hands does not defile him.

Leaving that place, Jesus went away into the neighbour- 21  
hood of Tyre and Sidon. And a Canaanitish woman of that 22  
region came out and cried, Have pity on me, master, son of  
David! my daughter is sorely tormented by a demon. He 23  
gave her no reply; and his disciples besought him, saying,  
Send her away, for she is calling after us. He said to them, I 24  
was sent only to the lost sheep of the house of Israel. But 25  
the woman came and fell down before him, saying, Master,  
help me! He replied, It is not right to take the children's 26  
food and throw it to the dogs. She said, True, master; but 27  
the dogs eat of the crumbs that fall from their masters'  
table. Then Jesus said to her, O woman, great is your faith! 28  
Be it done for you as you wish. And at that moment her  
daughter was healed.

Departing thence, Jesus came by the sea of Galilee; and 29  
he went up into the mountain, and established himself  
there. And the people came to him in throngs, bringing 30  
with them the lame, the crippled, the blind, the dumb, and  
many others; and they laid them at his feet, and he healed  
them; so that the people saw in wonder the dumb speaking, 31

the lame walking, and the blind seeing; and they glorified the God of Israel.

- 32 Then Jesus called together his disciples and said to them, I feel pity for the people, for they have been here with me three days, and now have nothing to eat; and I would not send them away fasting, lest they should faint on the way.
- 33 The disciples said to him, Whence could we in a desert place obtain food enough to satisfy so great a multitude?
- 34 Jesus said to them, How many loaves have you? They said,
- 35 Seven, and a few fish. He bade the people sit down on the
- 36 ground; then taking the seven loaves and the fish, and uttering the blessing, he broke and gave to the disciples,
- 37 and they to the multitude. And they all ate and were satisfied; and they gathered up the fragments that were left,
- 38 seven baskets full. And those who ate were four thousand
- 39† men, aside from the women and children. When he had dismissed the people, he embarked in a boat, and came to the vicinity of Magdala.

- 16 Some of the Pharisees and Sadducees came to test him,
- 2 asking him to show them a sign from heaven. He answered them, You say in the evening, Fair weather, for
- 3 the sky is red. And in the morning you say, Foul weather today, for the sky is red and lowering. You know how to interpret the face of heaven, but cannot interpret the signs
- 4† of the times. And he left them, and departed.

- 5 Now when the disciples came across the lake, they forgot
- 6 to take bread with them. Jesus said to them, See that you beware of the leaven of the Pharisees and Sadducees!
- 7 They debated among themselves, saying, Is it because we
- 8 brought no bread? But Jesus perceiving it said, O men of little faith, why do you debate among yourselves because you
- 9 have no bread? Do you not yet understand? nor remember the five loaves of the five thousand, and how many baskets

you took up? Nor the seven loaves of the four thousand, 10  
 and how many basketfuls you gathered? How is it that you 11  
 fail to understand that I was not speaking to you of bread?  
 But beware of the leaven of the Pharisees and Sadducees!  
 Then they understood that he had not told them to beware 12  
 of the leaven, but of the teaching, of the Pharisees and  
 Sadducees.

When Jesus came into the region of Cæsarea Philippi, he 13  
 asked his disciples, Who do men say that the Son of Man is?  
 They answered, Some say, John the Baptist; others, Elijah; 14  
 others, Jeremiah, or one of the prophets. He said to them, 15  
 But who do you say that I am? Simon Peter answered, 16  
 You are the Messiah, the Son of the living God. Jesus said \*17  
 to him, Blessed are you, Simon son of John; for flesh and  
 blood has not revealed it to you, but my Father who is in  
 heaven. And I say to you, You are Cephas,<sup>8</sup> and on this 18  
 rock I will build my church; and the gates of Hades shall  
 not prevail against it. I will give you the keys of the 19  
 kingdom of heaven: whatever you bind on earth shall be  
 bound in heaven, and whatever you loose on earth shall be  
 loosed in heaven. Then he charged the disciples to tell no 20  
 one that he was the Messiah.

At that time Jesus began to make known to his disciples 21  
 that he must go to Jerusalem, and suffer many things at  
 the hands of the elders and chief priests and scribes, and be  
 put to death, and on the third day be raised again. Peter  
 undertook to reprove him, saying, God forbid; this shall 22  
 not happen to you, Lord! But he turned and said to Peter, \*23  
 Depart, Satan! You are a stumbling-block to me; for your  
 plans are not those of God, but those of men. Then Jesus \*24  
 said to his disciples, Whoever will follow me, let him

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<sup>8</sup> That is, rock.

deny himself, and take up his yoke, and come with me.  
25 For whoever will save his life shall lose it; and whoever  
26 will lose his life for my sake shall find it. What will it  
profit a man if he shall gain the whole world, but forfeit  
his life? or what shall a man give in exchange for his life?  
27 For the Son of Man will come in the glory of his Father with  
his angels, and then will render to every one according to  
28 his deeds. Verily I say to you, There are some of those who  
stand here who shall not taste of death, till they see the  
Son of Man coming in his royal estate.

17 Six days later, Jesus took Peter, and James, and John  
his brother, and brought them up on a high mountain  
2 by themselves. And he was transfigured before them: his  
face shone as the sun, and his garments were white as the  
3 light. And lo, there appeared to them Moses and Elijah  
4 speaking with him. Then Peter said to Jesus, Lord, it is  
good for us to be here; if you wish, I will make here three  
shelters: one for you, one for Moses, and one for Elijah.  
5 Even as he was speaking, a bright cloud enveloped them,  
and a voice from the cloud said, This is my beloved Son, in  
6 whom I delight; hear him. When the disciples heard this,  
7 they fell prostrate, and were in great fear. But Jesus came  
8 and touched them, saying, Arise, and fear not. Then looking  
up, they saw no one with them but Jesus.  
9 As they were coming down from the mountain, Jesus  
charged them, saying, Tell the vision to no one, until the  
10 Son of Man has risen from the dead. And the disciples asked  
him, Why do the scribes say that Elijah must first come?  
11\* He answered, Is Elijah to come and set everything right?  
12 I tell you that Elijah has already come, and they did not  
know him, but did to him whatever they wished; so also  
13 shall the Son of Man suffer at their hands. Then the dis-  
ciples understood that he spoke to them of John the Baptist.

When they came to the place where the people were gathered, a man came and knelt before him, saying, Sir, have pity on my son, for he is possessed, and in great misery; for often he throws himself into the fire, and often into the water; and I brought him to your disciples, but they could not heal him. Jesus said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him here to me. Then Jesus rebuked the demon, and it came out of him; and straightway the boy was healed. But the disciples came to Jesus privately and asked, Why could not we cast it out? He answered, Because of your lack of faith; for verily I say to you, If you have faith the size of a mustard seed, you shall say to this mountain, Remove hence, to yonder place; and it shall remove; and nothing shall be impossible for you.

While they were going about together in Galilee, Jesus said to them, The Son of Man is about to be delivered into the hands of men; and they will put him to death; and on the third day he will be raised up. And they were greatly distressed.

When they came to Capernaum, the collectors of the didrachma came to Peter and said, Does your master not pay the tax? He replied, He does. And when he came into the house, Jesus spoke first to him, saying, What do you think, Simon? from whom do the kings of the earth take toll or tribute? from their own sons, or from strangers? And when he answered, From strangers, Jesus said to him, Then the sons are free. But lest we give offence to them, go to the lake and cast a hook; take the first fish that is caught, and on opening its mouth you will find a stater; give this to them for yourself and me.

18 At that time the disciples came to Jesus and asked, Who is greatest in the kingdom of heaven? He called to him 2



- 3 a child, and set him in the midst of them, and said, Verily  
I say to you, Unless you turn about and become like chil-  
4 dren, you shall not enter the kingdom of heaven. Whoever  
humbles himself like this child is greatest in the kingdom  
5 of heaven; and he who receives one such child in my name,  
6 receives me. As for him who leads astray one of these little  
ones who believe in me, it would have been better for him  
if a great millstone had been hung about his neck and he  
7 had been sunk in the depths of the sea. Woe to the world  
because of false teaching! There must indeed be pitfalls, but  
woe to him through whom the misleading comes!
- 8 If your hand, or your foot, leads you astray, cut it off,  
and cast it from you! Better for you to enter eternal life  
maimed or lame than with your two hands, or two feet, to  
9 be cast into the eternal fire. If your eye leads you astray,  
pluck it out, and throw it away! Better for you to enter  
eternal life with only one eye than with both eyes to be  
thrown into eternal fire.
- 10 Beware of despising any of these little ones; for I tell  
you that their angels in heaven ever stand in the presence  
12 of my heavenly Father. What think you? if a man has a  
hundred sheep, and one of them strays away, will he not  
leave the ninety-nine on the hills and go in search of the  
13 lost one? If then he finds it, I tell you that he rejoices over it  
more than over the ninety-nine which had not strayed.  
14 So it is not the will of my heavenly Father that any one of  
these little ones should perish.
- 15 If your brother does wrong, go and reason with him  
privately; if he listens to you, you have gained your brother.  
16 If he will not hear you, take with you one or two others, so  
that whatever is said may be confirmed by two or three  
17 witnesses. If he then refuses to hear them, tell the matter  
to the assembly; if he pays no regard even to the assembly,  
18 let him be to you as a Gentile or a publican. Verily I say

to you, whatever you forbid on earth shall be forbidden in heaven; and whatever you permit on earth shall be permitted in heaven. Again I say to you, If two of you shall agree on earth as to anything which they request, it shall be done for them by my Father in heaven. For wherever two or three come together in my name, there am I among them.

Peter then said to him, Master, how often may my brother do wrong to me and have my forgiveness? up to seven times? Jesus answered, I say not, Up to seven times, but up to seventy times seven. Hear a parable of the Kingdom of Heaven. A certain king wished to settle accounts with his officers. In the course of the reckoning, one was brought to him who owed him ten thousand talents. Since the man was unable to pay, his lord gave the order to have him sold, with his wife and children and whatever he had, and payment to be made. But the officer fell down before him, saying, Have patience with me, and I will yet pay you all! His lord felt pity for him, and not only freed him, but also released him from the debt. Now that officer as he went forth found one of his fellows who was owing him a hundred denarii, and he seized him by the throat, saying, Pay me what you owe me! His fellow-officer fell down before him and besought him, saying, Have patience with me, and I will pay you! He would not, but put him in prison until he should pay what was owing. Now the other officers were much distressed when they saw what was done, and they came and told their lord all that had happened. Then his lord summoned him, and said to him, Miserable slave! I forgave you all that debt, when you besought me; should you not also have mercy on your comrade as I had mercy on you? And his lord in wrath gave him over to the jailers until he should pay all that was

35 owing. So also my heavenly Father will do to you, if you forgive not each his brother, from the heart.

19 When Jesus had ended these discourses, he removed from Galilee and came to the district of Judea beyond the Jordan. Very many followed him, and he wrought cures among them there.

3 Some of the Pharisees came to him, to test him, and they asked, Is it lawful for a man to divorce his wife for any 4\* and every cause? He answered, Have you not read, that the Creator in the beginning made them male and female; 5 and that it was said, Therefore a man shall leave his father and mother and shall cleave to his wife, and the two shall 6 become one flesh? So they are no longer two, but one flesh. That then which God has joined let no man separate. 7 They said to him, Why then did Moses ordain that one may 8 give a bill of divorcement and put her away? He said to them, It is because of the hardness of your hearts that Moses permitted you to divorce your wives; it was not 9 thus at first. I say to you, that he who puts away his wife, except on the ground of fornication, and marries another, commits adultery.

10\* His disciples said to him, If such is the case with man and 11 wife, it is not expedient to marry. He said to them, Not all 12 can receive the saying; only those to whom it is given. There are eunuchs who were born thus from the mother's womb; there are others who were made eunuchs by men; and there are still others who have made themselves eunuchs for the kingdom of heaven's sake. Let him receive it who can.

13 Then there were brought to him children, that he might lay his hands on them and pray for them; but the disciples 14 rebuked them. Jesus said, Let the children come to me, and 15 forbid them not, for of such is the kingdom of heaven. And when he had laid his hands on them, he departed thence.

There came to him one who said, Master, what good 16  
 thing shall I do in order to have eternal life? He said to \*17  
 him, Why do you ask me about the "good thing"? there  
 is but one good. But if you wish to enter into life, keep  
 the commandments. He said to him, Which one? Jesus 18  
 answered, Do not kill, do not commit adultery, do not  
 steal, do not bear false witness, honour your father and 19  
 mother; and love your neighbour as yourself. The youth 20  
 replied, All these I have kept; what lack I yet? Jesus said to 21  
 him, If you will be perfect, go, sell your possessions and  
 give to the poor, and you will have treasure in heaven;  
 and then come and follow me. But the youth when he heard 22  
 this went away in sorrow, for he was wealthy.

Jesus then said to his disciples, Verily I say to you, It 23  
 is hard for a rich man to enter the kingdom of heaven.  
 Again I say, It is easier for a camel to go through the eye 24  
 of a needle than for a rich man to enter the kingdom of God.  
 The disciples hearing this were dismayed, and said, Who 25  
 then can be saved? Jesus looking upon them said, With 26  
 men this is impossible, but with God all things are possible.

Peter then said to him, We indeed have left all and 27  
 followed thee; what then shall we have? Jesus said to 28  
 them, Verily I say to you, that you who have followed  
 me, in the new age when the Son of Man shall sit on  
 the throne of his glory, you also shall sit on twelve thrones, 29  
 judging the twelve tribes of Israel. And every one who has  
 left houses, or brothers or sisters, or father or mother or  
 children, or lands, for my name's sake, shall receive mani-  
 fold, and shall obtain eternal life. But many that are first 30  
 shall be last, and the last shall be first.

20 For the kingdom of heaven is like a householder who  
 went out early in the morning to hire labourers for his 2  
 vineyard. Having agreed with the labourers to pay them a  
 denarius per day, he sent them into his vineyard. Going out 3

at about the third hour, he saw others standing idle in the street, and said to them, Go you also into the vineyard, and I will give you whatever is right. So they went. And again, going out at about the sixth and the ninth hour, he did likewise. At about the eleventh hour he went out and found still others standing, and said to them, Why are you standing here all day idle? They answered, Because no one has hired us. He said to them, Go you also into the vineyard. When evening came, the owner of the vineyard said to his overseer, Call the workmen and give them their wage, beginning with those who came last, and ending with the first. Those then who came at about the eleventh hour received each a denarius. When the first came, they thought that they would be given more; but they also received each a denarius. They took it, grumbling at the householder and saying, These last-comers worked one hour, and you put them on a par with us who have borne the burden and heat of the day. He replied to one of them: Friend, I do you no injustice; did you not agree with me for a denarius? Take what is yours, and go; I choose to pay this latest comer what I pay you. Have I not the right to do what I wish with my own property? or is it that you are envious because I am generous? Thus the last shall be first, and the first last.

When Jesus was ready to go up to Jerusalem, he took with him only the twelve, and said to them as they set out, We now are going up to Jerusalem; and the Son of Man will be betrayed to the chief priests and the scribes, and they will condemn him to death; and he will be delivered up to the Gentiles to be mocked and scourged and crucified; and on the third day he will rise.

Then the mother of the sons of Zebedee came to him with her sons, bowing down to ask of him a favour. He said to her, What do you wish? She answered, Com-

mand that these my two sons may sit, one on your right hand and one on your left hand, in your kingdom. Jesus replied, You know not what you ask. Can you drink of the cup which I am about to drink? They said to him, We can. He said to them, You shall indeed drink my cup; but to sit on my right hand and my left is not mine to give, but is theirs for whom it has been prepared by my Father. When the ten heard of this, they were indignant at the two brothers. Then Jesus called them together, and said, You know how the rulers of the Gentiles lord it over them, and how their magnates domineer them. Not so among you; but whoever of you wishes to become great shall be your servant, and he who will be first among you shall be your bondsman; even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.

As they came out of Jericho, a great throng accompanied him. Now there were two blind men sitting by the road; and when they heard that Jesus was passing by, they cried out, Master, son of David, have mercy on us! The crowd rebuked them, bidding them be silent; but they cried out the more, Master, son of David, have mercy on us! Jesus stood, and called them to him, saying, What would you have me do for you? They answered, Master, we would have our eyes opened. Jesus then, moved with pity for them, touched their eyes, and at once they received their sight, and followed him.

21 When they drew near to Jerusalem, and came to Bethpage on the Mount of Olives, Jesus sent two disciples, saying to them, Go into the village opposite you, and there you will find an ass tied, and a colt with her. Loose them, and bring them to me. And if any one says anything

to you, you shall say, Their master has need of them, and  
4 he will send them straightway. This was in fulfilment of  
the word of the prophet:

5 Say to the daughter of Zion,  
Behold, thy king comes to thee;  
Humble, riding on an ass,  
On a colt, the foal of an ass.

6 The disciples went and did as Jesus had bidden them;  
7 they brought the ass and the colt, and put their garments  
8 on them, and he sat upon them. Then the most of the  
crowd spread their garments in the road, while others  
cut branches from the trees and strewed them along the  
9\* way. From the throng in front and from those behind the  
cry went up:

Save the Son of David!

Blest is he who comes in the name of the Lord;

Give him help on high!

10 As he entered Jerusalem, all the city was stirred, saying,  
11 Who is this? The crowd answered, This is the prophet  
Jesus, from Nazareth of Galilee.

12 Jesus entered the temple, and drove out all those who  
were selling and buying in the temple, and overthrew  
the tables of the money-changers and the seats of those  
13 who were selling doves, saying to them, It is written,  
My house shall be called a house of prayer; but you are  
14 making it a den of robbers. There came to him in the  
temple some who were blind or lame, and he healed them.

15\* When the chief priests and the scribes saw the wonders  
which he did, and heard the children shouting in the  
16 temple, Save the Son of David! they were displeased, and  
said to him, Do you hear what these are saying? Jesus  
answered, Yes; have you never read, From the mouth of  
17 children and infants thou hast ordained praise? And he

left them, and went out of the city to Bethany, where he passed the night.

In the morning, on his way to the city, he was hungry. 18  
Seeing a fig tree by the wayside, he came to it, but found on 19  
it only leaves. He said to it, Never again shall fruit be  
gathered from you; and at once the fig tree withered away. 20  
The disciples saw this with amazement, and said, How 21  
could the fig tree wither at once? Jesus answered, Verily  
I say to you, If you have faith, and do not doubt, you can  
do not only this which has been done to the fig tree, but  
even if you shall say to this mountain, Be plucked up and  
thrown into the sea, it will be done. And whatever things 22  
you shall ask in prayer, believing, you shall receive.

When he had come into the temple, the chief priests 23  
and the elders of the people came to him as he was teaching,  
and said, By what authority do you do these things? and  
who gave you this authority? Jesus replied to them, I will 24  
put a question to you, and if you answer it for me I will  
tell you by what authority I do these things. The baptism 25  
of John, whence was it? from heaven, or of men? They  
thought it over, saying to themselves, If we say, From  
heaven, he will answer, Why then did you not believe  
him? And if we say, Of men, we fear the mob, for all hold 26  
John to be a prophet. So they said to Jesus, We do not know; 27  
and he said to them, Nor do I tell you by what authority  
I do these things. What think you of this? A man had two 28  
sons. He came to one of them and said, Son, go and work  
today in the vineyard. He answered, I will go, sir; but he 29  
did not go. Then he came to the other son with the same 30  
command. This one answered, I will not; but afterward,  
regretting his answer, he went. Which of the two did the 31  
will of his father? They said, The latter. Jesus said to  
them, Verily I say to you that the publicans and harlots



32\* will enter the kingdom of God before you. For John brought you the right way, but you did not believe him. The publicans and the harlots believed him; but you, even when you saw this, did not repent and believe.

33 Hear another parable. A certain householder planted a vineyard, put a hedge about it, dug a winepress in it, and built a watchtower; then he let it out to cultivators, and  
34 went abroad. When the fruit season drew near, he sent his  
35 servants to the cultivators, to receive his fruit. But the cultivators took his servants, and beat one, killed another,  
36 and stoned another. Then he sent other servants, more in number than the first; but they treated them in the same  
37 way. Lastly he sent to them his son, thinking, They will  
38 respect my son. But the cultivators, when they saw the son, said among themselves, Here is the heir; come, let us kill him, and take possession of his inheritance.  
39 So they laid hold of him, threw him out of the vineyard,  
40 and killed him. What now will the owner of the vineyard,  
41 when he comes, do to those cultivators? They answered, He will deal them a miserable death, and will let out the vineyard to other cultivators, who will render to him the  
42 fruits in their seasons. Jesus said to them, Have you never read in the scriptures,

The stone which the builders rejected  
Has been made the chief corner stone;  
By the Lord has this been done,  
And in our eyes it is marvellous?

43 Thus I say to you, The kingdom of heaven will be taken away from you and given to a people yielding its fruit.  
45 The chief priests and the Pharisees, as they heard his  
46 parables, knew that he spoke against them; but when they would have laid hands on him they feared the mob, for the people held him to be a prophet.

22 Again Jesus spoke to them in parables, saying, The  
kingdom of heaven is illustrated by a certain king, 2  
who made a marriage feast for his son. When he sent 3  
out his servants to call in those who had been invited  
to the feast, they would not come. He sent out yet other 4  
servants, bidding them say to the invited guests, I have  
prepared my banquet; my oxen and fatlings are killed, and  
everything is ready; come to the feast. They took no 5  
heed, however, but turned away, one to his field and an-  
other to his trading; while still others laid hold of his 6  
servants, maltreated them, and killed them. Then the king, 7  
enraged, sent his armies and destroyed those murderers,  
and burned their city. Thereafter he said to his servants, 8  
The wedding is ready to take place, but those who were  
invited were not worthy; go now to the crossroads in the 9  
highways, and call in to the marriage feast whomever  
you find. The servants went out into the roads, and gathered 10  
all whom they found, both bad and good; so the wedding  
chamber was filled with guests. When the king came in to 11  
see the guests, he saw there a man who was not wearing  
a wedding-garment. He said to him, Friend, how is it 12  
that you came in here without a wedding-garment? He  
was silent. Then the king said to the attendants, Bind 13  
him hand and foot, and throw him out into the outer  
darkness. There will be weeping and gnashing of teeth.  
For many are called, but few are chosen. 14

Then the Pharisees went and took counsel how they 15  
might entrap him in his talk. They sent to him their 16  
disciples with some of Herod's men, saying, Master, we  
know that you are straightforward, and that you teach the  
way of God sincerely without concern for any one, for  
you have no regard to the favour of men. Give us now your 17  
opinion: Is it right to give tribute to Cæsar, or not?  
Jesus knew their evil intent, and said, Why do you tempt 18

19 me, you hypocrites? Show me the tribute money. They  
20 brought him a denarius. He said to them, Whose is this  
21 portrait and inscription? They said, Cæsar's. He said to  
22 them, Render then to Cæsar the things that are Cæsar's,  
and to God the things that are God's. They heard this  
with wonder, and leaving him went their way.

23 That same day there came to him Sadducees (who say  
24 that there is no resurrection). They put to him a question:  
Master, Moses said, If a man dies childless, his brother  
shall marry the wife and raise up offspring for his brother.  
25 Now there were with us seven brothers. The first married  
and died, and being without offspring left his wife to his  
26 brother. So also did the second, and the third, unto the  
27,28 seventh. Last of all, the woman died. In the resurrection  
therefore whose wife will she be of the seven? for they all  
29 had her. Jesus answered them, You are in error, knowing  
30 neither the scriptures nor the power of God. For in the  
resurrection they neither marry nor are given in marriage,  
31 but are as angels in heaven. And as regards the resurrection  
of the dead, have you not read the saying of God to you,  
32 I am the God of Abraham, and the God of Isaac, and the  
God of Jacob? He is not God of the dead, but of the living.  
33 As the people heard this, they were astonished at his  
teaching.

34† When the Pharisees heard that he had silenced the  
35 Sadducees, they gathered about him. And one of them, a  
36 lawyer, put a question to test him: Master, which is the  
37† greatest commandment in the law? He answered, Thou  
shalt love the Lord thy God with all thy heart, and with  
38 all thy soul, and with all thy might. This is the greatest  
39\* commandment, and the first. Next in value is this, Thou  
40 shalt love thy neighbour as thyself. On these two com-  
mandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus put

to them this question: What think you of the Messiah? 42  
 whose son is he? They replied, The son of David. He said 43  
 to them, How then does David by divine inspiration call  
 him Lord, saying,

The Lord said to my Lord, 44

Sit thou on my right hand,

Till I put thine enemies

Underneath thy feet?

If then David calls him Lord, how is he his son? 45

No one was able to reply to him, nor from that day on 46  
 did any one venture to put questions to him.

23 Then Jesus spoke to the people and to his disciples,  
 saying, The scribes and the Pharisees sit in the seat 2  
 of Moses. Perform and keep therefore whatever they ordain 3  
 for you; but follow them not in their works, for they  
 command, but do not perform. They bind heavy burdens 4  
 and put them on men's shoulders, but they themselves  
 will not move them with their finger. All their works 5  
 they do in order to be seen by men: they make their phylac- 6  
 teries broad, and their fringes long; they love the chief  
 place at feasts, and the foremost seats in the synagogues,  
 and salutations in the marketplaces, and to be called of 7  
 men Rabbi. But let not yourselves be called Rabbi; for 8  
 one is your master, and you all are brothers. And call no \*9  
 man on earth Abba; for there is for you one Abba, he who  
 is in heaven. [Nor be called teachers; for one is your teacher, 10  
 namely Christ.] But he who is greatest among you shall 11  
 be your servant. He who would exalt himself shall be 12  
 humbled, and he who would humble himself shall be  
 exalted.

Woe to you, scribes and Pharisees, hypocrites! for you 13  
 shut the kingdom of heaven in men's face; you yourselves  
 enter not, nor do you permit entrance to those who would

- 15 come in. Woe to you, scribes and Pharisees, hypocrites!  
for you compass sea and land to make one proselyte, and  
when he has become such you make him twice more the  
16 man of Gehenna than yourselves. Woe to you, blind guides,  
who say, If a man swears by the temple, it is nothing; but  
if he swears by the gold of the temple, he is bound by his  
17 oath. Foolish and blind! for which is greater, the gold, or  
18 the temple which has made the gold sacred? And again, If  
a man swears by the altar, it is nothing; but if he swears  
19 by the offering upon it, he is bound by his oath. Blind  
men! for which is greater, the offering, or the altar which  
20 has made the offering sacred? He therefore who swears  
by the altar swears both by it and by all things that are  
21 on it; and he who swears by the temple swears by it and  
22 by him who dwells in it. He who swears by heaven swears  
by the throne of God and by him who sits upon it.  
23 Woe to you, scribes and Pharisees, hypocrites! for you tithe  
mint and dill and cumin-seed, but leave aside the weightier  
matters of the law, justice, and mercy, and faith; these  
you should have done, yet not neglecting those others.  
24 Blind guides, straining out the gnat and swallowing the  
25 camel. Woe to you, scribes and Pharisees, hypocrites! for  
you cleanse the outside of the cup and the platter, but  
26 within they are full from robbery and intemperance. Blind  
Pharisee! cleanse first the inside of the cup, that its outside  
27 may also become clean. Woe to you, scribes and Pharisees,  
hypocrites! for you are like whitewashed sepulchres, which  
outwardly appear beautiful, but within are full of dead  
28 men's bones and all uncleanness. So also you outwardly  
appear to men to be righteous, but within you are full of  
29 hypocrisy and iniquity. Woe to you, scribes and Pharisees,  
hypocrites! for you build the tombs of the prophets, and  
30 adorn the monuments of the righteous, and say, If we had  
been in the days of our fathers, we should not have shared

with them in the blood of the prophets. Thus you bear 31  
 witness that you are the sons of those who killed the  
 prophets; and you will fill up the measure of your fathers! 32  
 Serpents, offspring of vipers, how can you escape the judg- 33  
 ment of Gehenna?

Therefore (it is said):

34

Behold, I send to you prophets,

And wise men, and teachers;

Some of them ye will slay, and will crucify,

And some ye will scourge in your synagogues,

And pursue them from city to city;

That upon you may come all the innocent blood

†35

Poured forth on the earth;

From the blood of Abel the righteous

Unto the blood of Zachariah,<sup>9</sup>

Whom ye slew between temple and altar.

Verily I say to you, All these things will come upon this 36

generation. Jerusalem, Jerusalem, that kills the prophets, 37

and stones those who are sent to her! how often would I  
 have gathered your children together, as a hen gathers her

brood under her wings; but you would not have it! Behold, \*38

your house is soon to be abandoned by you. For I say to you, 39

You shall not see me henceforth, until the time when you  
 shall say, Blessed is he who comes in the name of the Lord!

24 As Jesus came out from the temple and was going away,

his disciples called his attention to the buildings of the  
 sanctuary. He said to them, Do you not see all these things? 2

verily I say to you, There will not be left here one stone  
 upon another, that will not be thrown down. As he sat on 3

the Mount of Olives, the disciples came to him privately,  
 saying, Tell us when these things will take place, and what

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<sup>9</sup> The Greek adds, *the son of Barachiah*.

- is the sign of your coming, and of the end of this age.
- 4 Jesus answered them, Beware that no one leads you astray.
- 5 For many will come in my name, saying, I am the Messiah!
- 6 and will mislead many. You will hear of wars, and rumours of wars; take heed, be not panic-stricken; for these things
- 7 must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; and there
- 8 will be famines and earthquakes in various places. All these
- 9 things are but the beginning of tribulations. Then they will deliver you up to torture, and will put you to death; and you will be hated by all nations for my name's sake.
- 10 Thereupon many will fall away, and will betray one
- 11 another in enmity. Many false prophets will arise, and
- 12 they will lead many astray. And because of the more and more abounding wickedness the love of the many will grow
- 13 cold. But he who remains steadfast to the end will be saved.
- 14\* The gospel of the kingdom will be preached in all the world, for a testimony to all the nations; and then will come the end.
- 15 But when you see the "abomination of desolation," which was spoken of by Daniel the prophet, standing in a
- 16 holy place (let him who reads understand), then let those
- 17† who are in Judea flee to the mountains; let him who is on the housetop not come down to take anything from his
- 18 house; and let him who is in the field not turn back to take
- 19 his mantle. But woe to those who are with child, and to those who nurse infants, in those days! Pray that your
- 20 flight be not in the winter, nor on a sabbath. For then there will be such great distress as has not been from the beginning of the world until now, nor shall be again.
- 22 And unless those days should be shortened, no human being would be saved; but for the sake of the elect those
- 23 days will be cut short. Then if any one says to you, Here
- 24 is the Messiah! or, He is there! do not believe it. For false

Messiahs and false prophets will arise, and will show great signs and wonders, so as to lead astray, if possible, even the elect. See, I tell you of this beforehand. 25  
If then they say to you, He is in the desert; do not go forth; 26  
or, He is in the inner chambers; do not believe it. For as 27  
the lightning comes forth from the east and is seen even to the west, so will be the coming of the Son of Man.  
"Wherever the carcass is, there the vultures gather." 28

Of a sudden, after the distress of those days, the sun will 29  
be darkened, and the moon will not give her light; the stars will fall from the sky, and the heavenly powers will be shaken. Then will appear the sign of the Son of Man †30  
in the heavens; and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send his angels with a great trumpet-sound, and they 31  
will gather his elect from the four winds, from one end of the heavens to the other.

Learn the lesson of the fig tree: When her branch has 32  
now become tender, and its leaves are put forth, you know that the summer is at hand. In like manner, when you see 33  
all these things, know that it is near, at the doors. Verily 34  
I say to you, Before this generation passes away, all these things will happen. Heaven and earth will pass away, 35  
but my teaching will not pass away.

But of that day and hour no one has knowledge; not 36  
even the angels in heaven, not even the Son; but the Father alone. As it was in the days of Noah, so will be the coming 37  
of the Son of Man. For as in the days before the deluge 38  
they were eating and drinking, marrying and giving in marriage, until the very day when Noah entered the ark, and they were unaware until the flood came and swept 39  
them all away; so will be the coming of the Son of Man. At that time there will be two in the field; one will be 40  
taken, and the other left. Two women will be grinding 41



with the millstone; one will be taken, and the other left.  
42 Watch therefore, for you know not on what day your  
43 Lord is coming. Know this, that if the householder knew  
in what hour the thief was coming, he would watch, and  
44 not let his house be broken into. Be you therefore ready,  
for in an hour when you are not expecting it the Son of  
45 Man is coming. Who then is the faithful and wise servant  
whom his master has set over his household, to give them  
46 their food in due season? Blessed is that servant whom his  
47 master, when he comes, shall find doing thus. Verily, I say  
48 to you, he will set him over all his possessions. But if the  
wicked servant says to himself, My master is delaying;  
49 and proceeds to beat his fellow-servants, and to eat and  
50 drink with the drunken; the master of that servant will  
come on a day when he is not looking for him and in an  
51\* hour when he is unaware, and will divide him his portion  
with the faithless. There will be weeping and gnashing  
of teeth.

25 At that time the way of the kingdom of heaven will  
be like that of ten virgins, who took their lamps and  
2 went forth to meet the bridegroom. Five of them were  
3 foolish, and five were wise. For the foolish, when they took  
4 their lamps, took no oil with them; but the wise took oil  
5 in their vessels with their lamps. Now as the bridegroom  
6 delayed, they all became drowsy, and fell asleep. At mid-  
night there was a cry: The bridegroom is here, come  
7 forth to meet him! Then all those virgins arose, and trimmed  
8 their lamps. The foolish said to the wise, Give us of your  
9 oil, for our lamps have gone out. But the wise answered,  
There might not be enough for us and you; go rather to  
10 those who sell it, and buy for yourselves. While they were  
going away to buy, the bridegroom came; and those who  
were ready went in with him to the marriage feast, and

the door was shut. Afterward came also the other virgins, 11  
saying, Sir, sir, open to us! But he answered, I tell you 12  
truly, I do not know you. Watch therefore, for you know 13  
not the day nor the hour.

For thus it will be, as when a man going abroad called 14  
his servants and put them in charge of his property.  
To one he gave five talents, to another two, and to another 15  
one; to each according to his ability; and he went away.  
Then the one who had received the five talents went and 16  
traded with them, and gained five more. In like manner he 17  
who had the two gained two more. But he who had re- 18  
ceived the one went and dug in the ground and buried his  
master's money. After a long time the master of those 19  
servants came, and called them to account. He who had 20  
received the five talents came and brought five talents more,  
saying, Master, you delivered to me five talents; see, I have 21  
made five talents besides. His master said to him, Well  
done, good and faithful servant; you have been faithful over 22  
a few things, I will set you over many things; enter into  
the joy of your master. He also who had received the two 23  
talents came and said, Master, you delivered to me two  
talents; see, I have made two talents besides. His master 24  
said to him, Well done, good and faithful servant; you have  
been faithful over a few things, I will set you over many 25  
things; enter into the joy of your master. But he who had  
received the one talent came and said, Master, I knew that 26  
you are a hard man, reaping where you have not sown, and  
gathering where you have not scattered; so I was afraid, 27  
and went and buried your talent in the ground; see, you  
may have your own property. His master said to him,  
Wicked and lazy servant! did you know that I reap where I  
have not sown, and gather where I have not scattered?  
You should have given over my money to the bankers,  
so that at my coming I could have received my own

28 property with interest. Take away the talent from him,  
29 and give it to him who has the ten talents. For to him  
who has will be given, and he will have abundance; but  
from him who has not, even what he has will be taken  
30 away. And throw out the unprofitable servant into the  
outer darkness; there will be weeping and gnashing of teeth.

31 When the Son of Man comes in his glory, and with him  
all the angels, he then will sit on the throne of his glory;  
32 and before him will be gathered all the nations, and he will  
separate them, these from those, as the shepherd separates  
33 the sheep from the goats; and he will set the sheep on his  
34 right hand, and the goats on the left. Then the king will  
say to those on his right hand, Come, blessed of my Father,  
take possession of the kingdom prepared for you from the  
35 foundation of the world; for I was hungry, and you gave  
me food; I was thirsty, and you gave me drink; I was a  
36 stranger, and you took me in; naked, and you clothed me; I  
was sick, and you visited me; in prison, and you came  
37 to me. Then the righteous will answer him: Lord, when  
did we see you hungry, and fed you? or thirsty, and gave  
38 you drink? When did we see you a stranger, and take you  
39 in? or naked, and clothe you? When did we see you sick,  
40 or in prison, and come to you? The king will answer  
them: Verily I say to you, Inasmuch as you did it to one of  
41 the least of my brothers, you did it to me. Then he will say  
to those on the left hand, Depart from me, accursed ones,  
to the eternal fire prepared for the devil and his angels.

42 For I was hungry, and you gave me no food; I was thirsty,  
43 and you gave me no drink; I was a stranger, and you did  
not receive me; naked, and you did not clothe me; sick, and  
44 in prison, and you did not visit me. Then they also will  
reply: Lord, when did we see you hungry, or thirsty, or a  
stranger, or naked, or sick, or in prison, and did not serve  
45 you? He will answer, Verily I say to you, Inasmuch as you

did not do it to one of the least, you did not do it to me. Then these will go away to eternal punishment, but the righteous to eternal life. 46

26 When Jesus had ended all these discourses, he said to his disciples, You know that in two days the passover is here; and the Son of Man is about to be given up to be crucified. 2

At that time the chief priests and the elders of the people gathered in the court of the high priest, whose name was Caiaphas, and consulted how by some craft they might get possession of Jesus and kill him. But they said, Not during the feast, lest there should be a popular uprising. 3 4 5

Now when Jesus was in Bethany, in the house of Simon the jar-merchant, there came to him a woman who had an alabastrum of very precious ointment, and she poured it on his head, as he was reclining at the table. The disciples saw this with displeasure, and said, Why this waste? for it might have been sold for a high price, and the money given to the poor. But Jesus, hearing this, said to them, Why do you trouble the woman? she has done a good deed in my service. For at all times you have the poor with you, but me you have not always. When she anointed my body with this ointment, she did it to prepare me for burial. Verily I say to you, Wherever the gospel is preached, in all the world, this also which she has done will be spoken of in memory of her. \*6 7 8 9 10 11 12 13

Then one of the twelve, he who is called Judas the Traitor, went to the chief priests, and said, What will you give me, if I deliver him up to you? And they weighed out for him thirty silver pieces. Thenceforward he sought for a good opportunity to betray him. 14 15 16

On the first day of the paschal festival, the disciples came to Jesus and said, Where will you have us make ready for 17

18 you to celebrate the passover? He said, Go into the city to such a man, and say to him, The master says, My time is at hand; I would celebrate the passover at your house, 19 with my disciples. The disciples did as Jesus instructed them, and prepared the paschal supper.

20 When evening came, he reclined at the table with the 21 twelve. As they were eating, he said, Verily I say to you 22 that one of you will betray me. They were greatly troubled, 23\* and said to him one by one, Not I, master? He answered, One who with me has dipped his hand in the dish will 24 betray me. The Son of Man goes his way as it is written concerning him; but woe to the man by whom the Son of Man is betrayed! better for him if he had not been born. 25 Then Judas, who betrayed him, spoke up and said, Not I, 26 master? He answered, You say it. As they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples, 27 saying, Take and eat; this is my body. And taking a cup and 28 giving thanks, he gave it to them, saying, Drink of it, all of you; for this is my blood of the covenant, shed for many 29 for the pardon of their sins. I say to you, I will not again drink of the fruit of the vine, until the day when I drink it 30 new with you in my Father's kingdom. When they had sung a hymn, they went out to the Mount of Olives.

31 Jesus then said to them, You all will fall away from me this night; for it is written, I will smite the shepherd, and the 32 sheep of the flock will be scattered; but after I have risen, I 33 will go before you to Galilee. Peter said to him, Though all others should fall away from you, I will never fail you. 34 Jesus said to him, Verily I say to you, This night, before 35 the cock crows, you will deny me three times. Peter said, Even if I must die with you, I will not deny you! Likewise also said all the disciples.

36 Then Jesus brought them to a place called Gethsemane; and he said to the disciples, Sit here, while I go yonder and

pray. He took with him Peter and the two sons of Zebedee, 37  
and began to be greatly troubled and distressed. He said 38  
to them, My soul is in mortal anguish; wait here and  
watch with me. Then going on a little, he fell on his face 39  
and prayed, saying, My Father, if it is possible, let this  
cup pass from me; nevertheless not as I will, but as thou  
wilt. Then he came to the disciples and found them sleeping, \*40  
and said to Peter, Even so could you not watch with me  
for a moment? Awake, and pray not to fail in the (approach- \*41  
ing) trial! The spirit indeed is willing, but the flesh is weak.  
Again a second time he went away and prayed: My Father, 42  
if this cannot pass by without my drinking it, let thy will  
be done. Returning again, he found them sleeping, for their 43  
eyes were heavy. Again leaving them he went away, and 44  
prayed a third time, saying the same words once more. Then 45  
he came to the disciples, and said to them, Would you sleep  
on now, and take your rest? See, the time has come, and  
the Son of Man is delivered into the hands of evil men.  
Up, let us go; he who betrays me is close at hand. 46

Even while he was speaking, Judas, one of the twelve, 47  
came, and with him a great company armed with swords  
and cudgels, sent by the chief priests and the elders of  
the people. Now he who betrayed him had given them this 48  
signal: The one whom I shall kiss is he; lay hold of him.  
Straightway he came up to Jesus, saying, Hail, master! and 49  
kissed him. Jesus said to him, Friend, do what you came 50  
to do. Then they came and laid hands on Jesus, and made  
him fast. But one of those with Jesus drew his sword and 51  
struck a certain servant of the high priest, cutting off his ear.  
Jesus said to him, Put back your sword to its place; for 52  
those who take up the sword will perish by the sword.  
Or do you think that I could not request my Father, and 53  
he even now would send me more than twelve legions  
of angels? But how then would be fulfilled the scriptures 54

55 foretelling that thus it must be? Thereupon Jesus said to the mob, Have you come out as against a robber with swords and cudgels to take me? I sat daily in the temple  
56 teaching, and you did not lay hold of me. But all this has taken place in fulfilment of the writings of the prophets. Then all the disciples left him, and fled.

57 Jesus' captors led him away to Caiaphas the high priest,  
58 where the scribes and the elders were gathered. And Peter followed him at a distance, to the court of the high priest, where he entered and sat with the officers, to see the end.

59† Then the chief priests and the whole council sought to find witness against Jesus on which he might be put to  
60 death; but they found none, although many false witnesses  
61 came forward. But at last there came two, who declared: This man said, I can destroy the temple of God, and rebuild  
62 it in three days. Then the high priest arose, and said to him, Have you nothing to answer? What is it that these testify  
63 against you? But Jesus was silent. The high priest said to him, I adjure you by the living God, that you tell us  
64\* whether you are the Messiah, the Son of God. Jesus answered, You say it; moreover I tell you, You soon shall see the Son of Man sitting at the right hand of Power, and  
65 coming on the clouds of heaven. Then the high priest rent his garments, saying, He has uttered blasphemy; what further need have we of witnesses? for you have heard the  
66 blasphemy. What is your verdict? They gave answer,  
67 He is deserving of death. Thereupon they spat in his face, and dealt him blows; while others slapped him, saying,  
68 Divine for us, O Messiah! who is it that struck you?

69 Now while Peter was sitting outside in the court, a certain maidservant came up to him and said, You also  
70\* were with Jesus the Galilean. But he denied before them  
71 all, saying, I do not know him of whom you speak. Then as he went out into the entry, another one saw him, and

said to those who were there, This man was with Jesus the Nazarene. Again he denied, with an oath: I do not know the man! Shortly after, those who were standing there said to Peter, Certainly you also are one of them, for your speech betrays you. Thereupon he declared, with oath and imprecation, I do not know the man! At that moment a cock crew. Peter remembered what Jesus had said: Before a cock crows you will deny me thrice; and he went out and wept bitterly.

27 In the morning all the chief priests and the elders of the people took counsel against Jesus, to put him to death; and having bound him they led him away and delivered him to Pilate the governor.

Now when Judas his betrayer saw that he had been condemned, he repented, and carried back the thirty silver pieces to the chief priests and elders, saying, I have sinned, betraying innocent blood. But they said, What is that to us? it is your affair. Then he threw the money into the temple, and departed; and he went and hanged himself. The chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, since they are the price of blood. So after consultation they purchased with them the potter's field, as a burial place for strangers. Therefore that field has been called the Field of Blood to the present day. Then was fulfilled the saying of the prophet Jeremiah: I took the thirty silver pieces, the noble price at which he was estimated by the children of Israel, and I gave it for the potter's field, as the Lord commanded me.

So Jesus stood before the governor; and the governor asked him, Are you the king of the Jews? Jesus answered, You say it. But to the accusations of the chief priests and elders he made no reply. Pilate said to him, Do you not hear how many things they witness against you? But he



gave him no reply, not even to a single charge; so that  
15 the governor wondered greatly. Now on a festal day the  
governor was accustomed to release to the people a prisoner,  
16 at their choice; and they had at that time a noted prisoner  
17 named Barabbas. So now that the people were assembled,  
Pilate said to them, Whom will you have me release to you?  
18 Barabbas, or Jesus the so-called Messiah? For he under-  
stood that they had delivered him up because of their  
19 jealousy. Now while he was sitting on the judgment-seat,  
his wife had sent to him this word: Have nothing to do  
with that just man, for I have had great trouble about him  
20 today, in a dream. Now the chief priests and the elders  
persuaded the crowd to ask for Barabbas and destroy Jesus.  
21 So when the governor said to them, Which of the two will  
you have me release to you? they answered, Barabbas.  
22 Pilate said to them, What then shall I do to Jesus the so-  
called Messiah? They all said, Let him be crucified!  
23 He said, Why, what crime has he committed? But they  
24 cried out all the more, Let him be crucified! Then Pilate,  
seeing that he was gaining no advantage, but rather, that  
a tumult was arising, took water and washed his hands  
before the crowd, saying, I am innocent of this blood; it is  
25 your affair. And all the people answered, His blood is on  
26 us, and on our children. Thereupon he released to them  
Barabbas; and after scourging Jesus he delivered him over  
to be crucified.

27 Then the soldiers of the governor took Jesus into the  
prætorium, and gathered about him the whole cohort.  
28 They unclothed him and put on him a scarlet robe;  
29 then weaving a crown of thorns, they put it on his head,  
and put a reed in his right hand; and kneeling before him  
30 they mocked him, saying, Hail, king of the Jews! And they  
spat on him, and took the reed and struck him on the  
31 head. When they had had their sport with him, they took

off the robe and clothed him with his garments, and led him away to be crucified.

As they came out, they met a certain farm-labourer named \*32 Simon, and compelled him to carry his cross. When they 33 arrived at a place called Golgotha<sup>10</sup> they offered him a 34 potion of wine in a bitter mixture; but when he had tasted it, he would not drink. When they had crucified him, they 35 divided his garments among them, casting lots; then they 36 sat there and watched him. They had put above his head 37 the inscription of his crime: This is Jesus, the King of the Jews. With him were crucified two robbers, one on the 38 right hand and one on the left. Those who passed by 39 mocked him, shaking their heads, and saying, You who 40 could destroy the temple and rebuild it in three days, rescue yourself! If you are the Son of God, come down from the cross. Likewise the chief priests, with the scribes and 41 elders, said in mockery, He saved others; can he not save 42 himself? King of Israel, is he? Let him now come down from the cross, and we will believe on him. He trusted in 43 God; let him deliver him now, if he delights in him! for he said, I am the Son of God. The robbers also, who were 44 crucified with him, reviled him in like manner.

From the sixth hour to the ninth there was darkness 45 over all the land. At about the ninth hour Jesus cried out 46 aloud, saying, *Ēlī, Ēlī, lēma' shabachtānī?*<sup>11</sup> Some of the by- 47 standers who heard this said, He is calling Elijah! Then 48 one of them ran and took a sponge, filled it with vinegar and put it on a reed, and gave him to drink. But the others 49 said, Hold; let us see whether Elijah comes to rescue him. But again Jesus cried out aloud; and he expired. And behold, 50 the vail of the temple was rent in two from top to bottom; 51 the earth was shaken, and rocks were cleft; and the tombs 52 were opened, and the bodies of many saints who had died

<sup>10</sup> The Greek adds, *which means, place of a skull.*

<sup>11</sup> The Greek adds, *that is, My God, my God, why hast thou forsaken me?*

53 were raised; and after his resurrection they came forth  
from the tombs and entered into the holy city, and appeared  
54 to many. Now the centurion, and those who were with  
him watching Jesus, when they saw the earthquake and  
the things which took place, were in great fear, and said,  
55 Surely he was a divine being! There were many women  
there, looking on from a distance, who had followed Jesus  
56 from Galilee, to be of help to him; among them were  
Mary Magdalene, Mary the mother of James and Joseph,  
and the mother of the sons of Zebedee.

57 Late in the day there came a wealthy man of Arimathæa  
58 named Joseph, who himself was a disciple of Jesus. He  
went to Pilate, and asked for the body of Jesus; and Pilate  
59 ordered it to be given to him. Joseph took the body,  
60 wrapped it in a clean linen cloth, and laid it in his own new  
tomb, which he had hewn out in the rock; then he rolled a  
great stone before the entrance of the tomb, and went away.  
61 Now Mary Magdalene and the other Mary were there,  
sitting opposite the sepulchre.

62\* On the following day (that is, after sunset) the chief  
63 priests and the Pharisees came together to Pilate, and said,  
Sir, we remember that that deceiver said, while he was  
64 alive, After three days I will rise. Give order therefore  
that the sepulchre be made secure until the third day, lest  
his disciples come and steal him away, and say to the  
people, He has risen from the dead; and then the last  
65 delusion will be worse than the first. Pilate said to them,  
You have a guard; go and make it as secure as you know  
66 how. So they went and made the tomb secure, sealing the  
stone, and accompanied by the guard.

28 In the night between the close of the sabbath and the  
dawn of the first day of the week, Mary Magdalene  
2 and the other Mary came to see the tomb. And lo, there was  
a great earthquake; for the angel of the Lord descended

from heaven, and came and rolled away the stone, and sat  
upon it. His appearance was as lightning, and his garment  
white as snow. For fear of him the watchers were shaken,  
and became as dead men. The angel said to the women,  
Fear not; I know that you are seeking Jesus who was  
crucified. He is not here, for he has risen, as he said; come  
and see the place where he lay. Then go quickly and say to  
his disciples: He has risen from the dead, and is now  
going before you to Galilee; there you shall see him. This was  
his charge to you. Quickly then they left the tomb, in fear  
and great joy, and ran to tell his disciples. And lo, Jesus  
met them, saying, Peace to you! They approached and  
laid hold of his feet, prostrating themselves before him.  
Jesus said to them, Fear not; go and tell my brothers that  
they are to go to Galilee; there they shall see me.

While they were on the way, some of the guard came  
into the city and told the chief priests all that had taken  
place. They gathered together with the elders, and after  
consultation they gave a goodly sum of money to the  
soldiers, with this instruction: Say, His disciples came by  
night and stole him away while we were asleep. And if this  
should come to the governor's ears, we will persuade him  
and render you secure. They took the money, and did as  
they were instructed; and this tale has been current among  
the Jews to the present day.

But the eleven disciples went into Galilee, to the moun-  
tain which Jesus had appointed for them there. When they  
saw him, they prostrated themselves before him; yet scarce  
believing their eyes. And Jesus came to them and said, All  
authority has been given to me in heaven and on earth.  
Go therefore and teach all the nations, baptizing them in  
the name of the Father, and of the Son, and of the holy  
spirit, teaching them to observe all that I have commanded  
you; and lo, I am with you always, to the end of the world.

## The Gospel of Mark



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## The Gospel of Mark

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- I The beginning of the gospel of Jesus the Messiah.
- 2† As it is written in the prophet Isaiah:
- 3 A voice crying in the wilderness,  
Prepare ye the way of the Lord,  
Make straight his paths;
- 4 John the Baptist appeared in the wilderness, preaching the  
5 baptism of repentance for the forgiveness of sins. And there  
came out to him all Judea and the people of Jerusalem, and  
were baptized by him in the river Jordan, confessing their  
6 sins. John was clothed with a garment of camel's hair, and  
had a leathern girdle about his loins, and his food was  
7 locusts and wild honey. And he preached, saying, There  
will come after me one mightier than I, the thong of  
8 whose sandals I am not worthy to stoop down and unloose.  
I baptize you with water, but he will baptize you with the  
holy spirit.
- 9 In those days Jesus, from Nazareth of Galilee, came and  
10 was baptized by John in the Jordan. As he came up out of  
the water he saw the skies parted, and the spirit as a dove  
11 descending upon him; and there came a voice from heaven:  
Thou art my beloved son, in whom I delight.
- 12 Thereupon the spirit sent him forth into the desert.
- 13 And he was in the wilderness forty days, tempted by Satan;

and he was with the wild beasts, and angels ministered to him.

Now after the imprisonment of John, Jesus came to Galilee, proclaiming God's message, saying, The time is fulfilled and the kingdom of God is at hand; repent, and believe the message. 14 15

Passing along by the sea of Galilee, he saw Simon and his brother Andrew casting nets into the sea, for they were fishermen. Jesus said to them, Follow me, and I will make you fishers of men. Thereupon they left their nets and followed him. Going on a little farther, he saw James the son of Zebedee and John his brother, who were in a boat mending their nets. He called them also; and leaving their father Zebedee in the boat with the hired servants, they followed him. 16 17 18 19 20

They went into Capernaum; and there, on the sabbath, he entered the synagogue and taught. And they were astonished at his teaching, for he taught them as one having authority, and not as the scribes. Now there was in their synagogue a man with an evil spirit, and he cried out, saying, What have we to do with you, Jesus of Nazareth? have you come to destroy us? I know who you are, Holy One of God! Jesus rebuked him, saying, Be silent, and come out of him. Then the unclean spirit racked him, and with a loud cry came out of him. And all were amazed, so that they asked of one another: What new doctrine is this? He commands with authority even the evil spirits, and they obey him. And his fame went forth at once throughout all the region of Galilee. 21 22 23 24 25 26 27 28

When they had come out of the synagogue they entered the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay ill of fever, and they told him about her. He came and raised her up, taking her by the hand; and the fever left her, and she served them. 29 30 31



32 In the evening, after sunset, they brought to him all the  
33 sick and those who were possessed of demons; and the  
34 whole city was gathered before the door. And he healed  
many who were afflicted with various diseases, and cast out  
many demons; nor did he permit the demons to speak,  
because they knew him.

35 Far on in the night, as the dawn was approaching, he  
36 went forth to a lonely place and there prayed. But Simon  
37 and his companions followed after him, and finding him,  
38 said, They are all seeking you. He said to them, Let us  
39 go away to the neighboring towns, that I may preach in  
them also, for with this purpose I came forth. So he passed  
through all Galilee preaching in their synagogues and  
casting out demons.

40 There came to him a leper, who knelt and besought him,  
41 saying, If you will, you can make me clean. Moved with  
compassion he put forth his hand and touched him, saying,  
42 I will; be cleansed. At once the leprosy was gone from him,  
43\* and he was clean. Then charging him sternly he sent him  
44 away, saying, See that you tell no one; but go and show  
yourself to the priest, and offer for your cleansing what  
45 Moses prescribed as evidence. But as he went forth he  
began to proclaim the matter, publishing it far and wide;  
so that Jesus could no longer enter any city openly, but  
remained without in unfrequented places; and they came  
to him from every quarter.

2 After a time he again entered Capernaum, and it became  
2 known that he was lodged there. Many therefore gathered,  
3 and he spoke the word to them. There came to him men  
4 bringing a paralytic, borne by four; and being unable to  
reach him because of the throng, they uncovered the roof  
where he was, and having made an opening they let down

the bed on which the paralytic lay. Jesus, seeing their faith, said to the palsied man, Son, your sins are forgiven. Now some of the scribes were sitting there, and they said to themselves, Why does this man utter such blasphemy? Who can forgive sins but God only? Jesus therefore, perceiving that they so reasoned with themselves, said to them: Why do you harbor these thoughts in your hearts? Which is easier, to say to the palsied man, Your sins are forgiven, or to say, Arise, take up your bed, and walk? But that you may know that the Son of Man has authority on earth to forgive sins—he said to the paralytic, I say to you, Arise, take up your bed, and go to your house. And he arose, and taking up the bed went out before them all; so that they were amazed and glorified God, saying, We have never seen anything like this!

Again he went forth by the sea side; and all the people came to him, and he taught them. As he passed along, he saw Levi the son of Alpheus sitting at the tax-office, and said to him, Follow me. And he arose and followed him.

It came about that he reclined at table in Levi's house; and a number of publicans and men of bad repute reclined there also with Jesus and his disciples; for there were many of them who followed him. Then the scribes and Pharisees, seeing that he was eating with reprobates and publicans, said to his disciples: Does he eat with publicans and outcasts? Jesus, hearing it, said to them, Those that are sound have no need of a physician, but those that are sick. I came not to call the righteous, but the sinners.

Now John's disciples and the Pharisees were wont to fast. And they came and said to him, Why is it that the disciples of John and of the Pharisees fast, but your disciples do not? Jesus answered, Can the bridal guests fast while the bridegroom is with them? as long as they have him with them they cannot fast. But days will come when

the bridegroom will be taken away from them, and they  
21 will fast in that time. No one sews a patch of undressed  
cloth into an old garment; otherwise the firm piece draws  
away from it, the new from the old, and the rent is made  
22 worse. Nor does any one put new wine into old wine-skins;  
else the wine will burst the skins, and both wine and wine-  
skins are lost.

23 He chanced on a sabbath day to go through grain fields;  
and his disciples, in passing, plucked the ears of grain.  
24 The Pharisees therefore said to him, Why is it that they do  
25 on the sabbath what is not lawful? He answered them,  
Have you never read what David did, when he and those  
26 with him were needy and hungry; how he entered the house  
of God, where Abiathar was the priest, and ate the show-  
bread, which none but the priests may eat, and gave it also  
27 to his companions? And he said to them, The sabbath was  
28 made for man, and not man for the sabbath; therefore man  
is master even of the sabbath.

3 On another occasion he entered a synagogue; and there  
2 was there a man with a withered arm. They watched  
him, to see whether he would heal him on the sabbath,  
3 that they might accuse him. He said to the man with the  
4 withered arm, Stand forth. Then he said to them, Is it  
lawful on the sabbath to do good, or to do harm? to save  
5\* life, or to destroy it? But they were silent. Looking around  
upon them in distress of soul, grieved at the dullness of  
their understanding, he said to the man, Stretch forth  
your arm. He stretched it forth, and the arm was restored.  
6 But the Pharisees went out and took counsel with the  
Herodians against him, how they might do away with him.  
7 Jesus with his disciples withdrew to the sea, and there  
8 followed him a throng from Galilee; also from Judea and  
Jerusalem, from beyond Jordan, and from the region of

Tyre and Sidon, people in great number came to him, as they heard what he was doing. He bade his disciples have ready a boat for him, because of the crowd, to keep them from pressing upon him; for he healed many; and for this reason those who were afflicted with diseases thrust themselves upon him in order to touch him. And the evil spirits, when they saw him, fell down before him crying out, You are the Son of God! But he commanded them sternly not to make him known.

He went up on the mountain, and called to him those whom he had chosen, and they came to him. He appointed twelve, to be with him, and to be sent out to preach, and to have authority to cast out demons. Those whom he constituted the twelve were: Simon (to whom he gave the name Cephas), James the son of Zebedee, and John the brother of James (these he called Bănē-r'gesh),<sup>1</sup> Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Thaddeus, Simon of Cana, and Judas the Traitor, he who betrayed him.

Again, as he entered a house, there gathered such a throng that they could not even eat. When the members of his family heard of this, they came out to take charge of him, for they said, He is out of his mind. But the scribes who had come down from Jerusalem said, He has Beel-zebūl; he casts out the demons by the power of their chief. Replying to them in parables, he said: How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand; and if a house is divided against itself, that house cannot stand. If Satan rises against himself and is divided, he can exist no longer, but has an end. Nor can one enter the house of a strong man and seize his goods unless he first binds the strong man; then he can plunder his house.

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<sup>1</sup> The Greek adds, *that is, sons of thunder.*

28 Verily I say to you, that all things may be forgiven to men,  
29 their sins, and the blasphemies which they utter; but who-  
ever shall blaspheme against the holy spirit has never  
30 forgiveness, but is guilty of an eternal sin. This, because  
they said, He has an evil spirit.

31 His mother and brothers came; and standing outside  
32\* they sent to call him, for a throng was seated about him.  
They said to him, Your mother and brothers outside are  
33 seeking you. He answered, Who is my mother, and who  
34 are my brothers? And looking about on those who sat  
around him, he said, Behold my mother and my brethren!  
35 Whoever does the will of God, that one is my brother, or  
sister, or mother.

4 Again he taught by the sea side. And a great crowd  
flocked to him, so that he embarked on the sea, and sat  
2 in a boat while the people were on the shore. And he  
taught them many things in parables.

3 In the course of his teaching he said to them, Hear me:  
4\* A sower went out to sow; and as he sowed, some seed fell  
upon the highway, and the birds came and devoured it.  
5 Other seed fell on stony ground, where there was little  
earth; and at once it sprung up, because the soil had  
6 no depth. But when the sun rose upon it, it was parched,  
7 and having no root it withered. Other seed fell among  
thorns, and the thorns grew up and choked it, and it  
8\* yielded no fruit. Still other seed fell on good ground, and  
brought forth fruit in constant increase, bearing thirtyfold,  
9 sixtyfold, a hundredfold. And he said, Who has ears to  
hear, let him hear!

10 (Afterward, when they were by themselves, the twelve  
and the others who were with him asked him about his  
11 parables. He said to them, To you is given the hidden truth  
of the kingdom of God; the parables are for those who are

outside; those who "indeed see, but without perceiving; \*12  
who indeed hear, but without comprehending; lest they  
should turn and be forgiven." Do you not understand this \*13  
parable? Then how will you understand any parable? The \*14  
sower sows the word. As for the seed on the highway: \*15  
this is where the word is sown, and as soon as they hear it,  
Satan comes and takes away the word which was sown  
for them. Likewise that which was sown on stony ground: \*16  
when they hear the word they at once receive it with joy;  
but they have no root, and can only endure for a time; then \*17  
when tribulation or persecution comes because of the word,  
they fall away. Then the other which was sown among \*18  
thorns: there are those who hear the word, but worldly \*19  
cares, the seduction of riches, and the eager pursuit of other  
things, enter in and choke the word so that it becomes  
unfruitful. The seed sown on good ground: those who \*20  
hear the word and accept it, and bear fruit, thirtyfold,  
sixtyfold, a hundredfold.)

He said also to the people: Is a lamp brought in to be \*21  
put under a peck measure, or under a bed, rather than upon  
the lamp-stand? Nothing is concealed but to be revealed, \*22  
nothing hidden but to be brought to light. Whoever has \*23  
ears to hear, let him hear! And he said to them, Give heed \*24  
to what you hear. With the measure which you use will  
measure be dealt to you, and more will be added.  
For to him who has will be given; but from him who lacks, \*25  
even what he has will be taken away.

He said, The kingdom of God is as when a man casts \*26  
seed on the ground; then sleeps and arises, night and day, \*27  
while the seed sprouts and grows to full height, he knows  
not how. The ground of itself yields fruit, first the blade, \*28  
then the ear, then the full-grown grain in the ear. And when \*29  
the fruit permits, then the sickle is put in, for the harvest  
has come.

30 He said, moreover, How shall we liken the kingdom of  
31 † God, or what figure shall we apply to it? It is like a grain  
of mustard seed, which is the smallest of all the seeds on  
32 earth; but when it is planted, it grows up and becomes the  
greatest of herbs, putting out great branches, so that the  
birds of the air can lodge in its shelter.

33 With many such parables he delivered to them the  
34 message, according as they were able to receive it. He  
taught them indeed only in parables; but to his own dis-  
ciples, when they were by themselves, he expounded all  
things.

35 As it grew late, that same day, he said to them, Let us  
36 go over to the other side. So dismissing the people, they  
took him with them in the boat in which he was; and other  
37 boats accompanied him. And then arose a great tempest,  
and the waves broke over the boat, so that it began to fill.  
38 Now he was in the bow, asleep on a pillow. They awoke  
him, crying, Master, is it nothing to you that we are  
39 perishing? He awoke, and rebuked the wind, and said to  
the water, Cease, be still! And the wind ceased, and there  
40 was a dead calm. He said to them, Why are you afraid?  
41 are you still without faith? But they were terrified, and  
said to one another, Who then is this, whom even the  
wind and sea obey?

5 Then they came to the other side of the lake, to the  
2 district of the Gadarenes. And as he landed from the  
boat, there met him, coming from the tombs, a man pos-  
3 sessed by an evil spirit; one who had his dwelling in the  
tombs; nor was it any longer possible to bind him even  
4 with chains; for he had often been bound with fetters and  
chains, but had torn off the chains and broken the fetters;  
5 nor could any one subdue him. Constantly, night and day,

he was in the tombs and on the hills, uttering cries and cutting himself with stones. When he saw Jesus in the distance, he ran and fell down before him, crying out, What have I to do with you, Jesus, Son of the Most High God? I adjure you by God, not to torment me! For he said to him, Come out of the man, evil spirit! And he asked him, What is your name? He answered, My name is Legion, for we are many; and he besought him earnestly not to send them away out of the country. Now there was there on the hillside a great herd of swine feeding; and they begged him: Send us to the swine, and let us enter them. So he gave them leave; and the evil spirits came out and entered the swine, and the herd rushed down the steep bank into the lake, about two thousand, and were drowned in the lake. Those who were herding them fled, and brought the news to the city and the villages, and people came to see what had happened. When they came to Jesus, and saw the demoniac sitting, clothed and sane, the very man who had had the legion, they were afraid. Those who had seen told them what had been done to the demoniac, and about the swine. Thereupon they begged him to depart from their district. As he was embarking in the boat, the man who had been possessed sought to go with him. He did not permit him, but said, Go home to your family, and tell them what the Lord has done for you, and how he has shown you mercy. He went away, and began to proclaim in the Decapolis what Jesus had done for him; and all men wondered.

When Jesus had again crossed over in the boat to the other side, a crowd gathered about him. And while he was still at the lakeside, there came one of the rulers of the synagogue, Jairus by name; and when he saw Jesus he fell at his feet and besought him earnestly, saying, My daughter



is dying; I beg you to come and lay your hands on her, so  
24 that her life may be restored. As he went away with him, a  
25 crowd followed and pressed upon him. Now there was a  
26 woman there who for twelve years had been afflicted with  
a flow of blood; and she had suffered much at the hands of  
many physicians, spending all that she had, without better-  
27 ment, but rather growing worse. Having heard about  
Jesus, she came up behind him in the crowd and touched  
28 his garment; for she said, If I only touch his clothing, I  
29 shall be healed. Immediately the source of her flowing  
blood was dried up, and she felt in her body that she was  
30 healed of the disease. But Jesus, conscious at once that  
healing power had gone out from him, turned about in the  
31 crowd and said, Who touched my garments? His disciples  
said to him, You see the throng pressing upon you, and  
32 can you ask, Who touched me? But he looked about, to  
33 see who had done this. Then the woman, frightened and  
trembling, knowing what had been done to her, came and  
34 fell down before him and told him the whole truth. He said  
to her, Daughter, your faith has healed you; go in peace,  
and be cured of your affliction.

35 Even as he was speaking, there came from the house of  
the ruler of the synagogue messengers who said, Your  
36 daughter is dead; why trouble the master any further? But  
Jesus, when he heard what they were saying, said to the  
37 ruler, Fear not, only believe! He let no one accompany him  
but Peter, and James, and John the brother of James.  
38 When they came to the ruler's house, and he saw the  
commotion and heard the loud weeping and wailing of  
39 the women, he entered, and said to them, Why do you  
make this tumult of weeping? The child is not dead, but  
40 asleep. They derided him; but he made them all go out,  
and then took the father and mother of the girl, and his

companions, and went in where the child was. Taking 41  
 her by the hand, he said to her, Talitha, koumi!<sup>2</sup>  
 And immediately she arose, and walked; for she was 42  
 about twelve years of age. They thereupon were utterly  
 astounded; but he charged them strictly to let no one 43  
 know of this, and bade them give her something to eat.

6 Departing thence, he came to his own native place; and  
 his disciples accompanied him. When the sabbath came, 2  
 he proceeded to teach in the synagogue; and all who heard  
 were astonished, and said, Where did the man get this?  
 and what is this wisdom that has been given him, and 3  
 these wonders that are worked by him? Is not this the  
 carpenter, the son of Mary, and the brother of James and  
 Joses and Judas and Simon? and are not his sisters here 4  
 with us? And they took offence at him. Then Jesus said to  
 them, A prophet is not without honour except in his own  
 country, and among his own kin and in his own house.  
 And he could do no great work there, but only healed 5  
 a few sick by laying his hands on them. And he wondered 6  
 at their unbelief.

Then he passed through the villages round about, teaching.  
 He also called together the twelve, and proceeded to send 7  
 them out two by two, and gave them authority over evil  
 spirits. He bade them take nothing for the way but a staff; 8  
 only; neither bread, nor pouch, nor money in the girdle;  
 but to wear sandals, and not to put on two coats. 9  
 He said to them, Whenever you enter a house, lodge there  
 until you leave that place. And if in any place they will not 10  
 receive you, nor listen to you, when you go out thence 11  
 shake off the dust from your feet for witness against them.  
 So they went forth, and preached that men must repent; 12

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<sup>2</sup> The Greek adds, *that is, Girl (I command you), arise!*

- 13 and they cast out many demons, and healed many who were sick, anointing them with oil.
- 14\* Now Herod the king heard, for the fame of Jesus had gone abroad, and he said, John the Baptist has risen from the dead, and it is by him that these wonders are wrought.
- 15\* Others said, It is Elijah; still others, Some one of the
- 16 prophets. But when Herod heard this, he said, It is John,
- 17 whom I beheaded; he has risen. For Herod had sent and arrested John and imprisoned him in chains, because of Herodias, his brother Philip's wife, whom he had married.
- 18 For John had said to Herod, It is not lawful for you to take
- 19 your brother's wife. Herodias laid this up against him, and
- 20\* wished to kill him, but could not; for Herod feared John, whom he knew to be a just and holy man; and he treasured up many things which he heard from him, for he heard
- 21 him gladly. But on a festal day, Herod's birthday, when he gave a banquet to his nobles and generals and the chief
- 22† men of Galilee, the daughter of Herodias came in, and with her dancing pleased Herod and those who were feasting with him. Therefore the king said to the girl, Ask what
- 23 you will, and I will give it to you. And he swore to her: Whatever you ask I will give you, even to the half of my
- 24 kingdom. She went out and said to her mother, What shall
- 25 I ask? She answered, The head of John the Baptist. She accordingly went in at once to the king and made her request: I ask that you give me now on a platter the head
- 26 of John the Baptist. The king was exceedingly sorry; yet because of the oath, and his guests, he would not refuse her.
- 27 So he sent a guardsman with the order to bring his head;
- 28 and he went and beheaded him in the prison; then brought his head on a platter and delivered it to the girl, who gave
- 29 it to her mother. When his disciples heard of it, they came and took his body, and laid it in a tomb.
- 30 Those who had been sent out returned to Jesus together,

and reported to him what they had done and taught. He 31  
said to them, Come away with me to a desert place, and  
take a little rest. For many were coming and going, and  
they had no opportunity even to eat. So they went away 32  
by themselves in a boat to a desert place. But many saw 33  
them going, and recognized them; and people came run-  
ning on foot from all the towns to the place, and arrived  
before them. As he came on shore, he saw a great company, 34  
and felt compassion for them because they were as sheep  
without a shepherd; and he began teaching them many  
things. When it was already late in the day, his disciples 35  
came to him and said, The place is desert, and the hour  
already late; send them away, so that they may go to the 36  
farms and hamlets round about, and buy food for them-  
selves. He answered, Do you give them something to eat. 37  
They said to him, Could we go and buy for two hundred  
denarii bread to give them? He asked, How many loaves 38  
have you? go and see. They did so, and told him, Five,  
and two fish. Then he bade them seat all the people in 39  
companies on the green grass. So they reclined in ranks, 40  
some of one hundred, and some of fifty. Then he took the 41  
five loaves and the two fish, and looking up to heaven he  
gave thanks, and broke the bread and gave it to the disciples  
to set before them, and the two fish he divided among  
them all. And they all ate, and were satisfied. And they 42,43  
gathered up twelve basketfuls of fragments of the bread  
and fish. Now those who had eaten of the loaves were 44  
five thousand.

Thereupon he made his disciples embark and go before 45  
him to the other side, to Bethsaida, while he was dismiss-  
ing the multitude. When he had taken leave of them, he 46  
went away to the mountain to pray. As night came on, 47  
the boat was in the middle of the lake, and he was alone  
on the land. Seeing them rowing in distress, for the wind 48

was against them, he came to them, at about the fourth watch of the night, walking on the lake; and he would  
49† have passed by them. But they, when they saw him walking on the lake, thought that it was a demon, and cried out;  
50 for they all saw him, and were terrified. But he spoke to them, saying, Take courage, it is I; do not fear. Then he  
51 came to them into the boat; and the wind ceased. They were utterly amazed; for they had not seen the meaning of the miracle of the loaves, but their understanding was  
52 deadened.

53 When they came to land on the other side, at Gennesaret,  
54 they moored to the shore. As they disembarked, the people  
55 at once recognized him, and ran through all that region, and began to bring the sick on litters to the place where  
56 they heard that he was. And whenever he entered villages or cities or hamlets, they brought out their sick into the streets, and besought him to let them touch even the border of his garment; and all those who touched him were healed.

7 Now some of the Pharisees and scribes who had come  
2 from Jerusalem gathered about him; and they noticed that some of his disciples took their food with unclean  
3\* hands, that is, without the prescribed ablution. For the Pharisees, and the Jews in general, do not eat at all without first washing their hands, holding fast to the tradition of  
4 their ancestors; and when they come in from the market-place they eat only after washing; and there are many other similar traditions which they observe, such as the  
5 washing of cups, pots, and kettles. So the Pharisees and scribes asked him, Why do your disciples not follow the tradition of our forefathers, but eat their food with unclean  
6 hands? He said to them, Well did Isaiah prophesy concerning you hypocrites, as it is written:

This people honours me with their lips,

But their heart is far from me.

All in vain do they worship me,

†7

Teaching the doctrines of men.

You forsake the commandment of God, and hold to the tra-

8

dition of men. And he said to them, Do you well, to set

9

aside the ordinance of God in order to keep your tradition?

For Moses said, Honour thy father and thy mother; and

10

also, He who speaks evil of father or mother shall surely die.

But you say, If a man shall say to his father or mother,

\*11

“That which you would have received from me for your

support is korbān,”<sup>3</sup> so it becomes; and you permit him

\*12

to do nothing further for his father or mother; making

13

the word of God of no effect by your tradition, which you

have handed down. And there are many similar things that

you do.

Then addressing himself again to the people, he said,

14

Hear me, all of you, and understand. There is nothing which

15

enters the man from without that can render him unclean;

the things which come from within him are what defile

him. When he had left the throng and entered the house,

17

his disciples asked him the meaning of the saying. He said

18

to them, Are even you so slow of understanding? Do you

not perceive that nothing which enters a man from without

can defile him? for it enters not the heart, but the stomach;

\*19

and passes through the bowel, which purifies all foods.

And he said, That which comes out of the man is what

20

defiles him. For from within, out of the heart of men,

21

proceed evil thoughts, fornication, theft, murder, adultery,

22

covetousness, violence, deceit, licentiousness, envy, blas-

phemy, arrogance, impiety. All these evils proceed from

23

within, and render the man unclean.

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<sup>3</sup> The Greek adds, *that is, an offering to God.*

24 Departing thence, he entered the region of Tyre. There  
he went into a house, intending that no one should know  
25 of his presence; but he could not be hid. A certain woman,  
whose daughter had an evil spirit, heard of him, and came  
26\* and fell at his feet. Now the woman was a foreigner, a  
Phœnician by birth; and she besought him to cast out the  
27 demon from her daughter. He said to her, Let the children  
first be filled; for it is not well to take the bread of the  
28 children and throw it to the dogs. She answered,  
True, master; but even the dogs under the table eat of  
29 the children's crumbs. He said to her, For this saying  
30 go your way; the demon has gone out of your daughter. She  
went away to her home, and found the child lying on the  
bed, and the demon gone forth.

31 Then leaving the district of Tyre, he returned by way of  
Sidon to the sea of Galilee, through the region of the  
32 Decapolis. They brought to him a man who was deaf and  
33 dumb, and besought him to lay his hand on him. Taking  
him apart from the crowd, he put his fingers into the man's  
34 ears, and spat and touched his tongue; then looking up to  
35 heaven he sighed, and said to him, Ethpatha!<sup>4</sup> And his  
ears were opened, and the bond of his tongue was loosed,  
36 and he spoke plainly. He charged them to tell no one; but  
the more he admonished them, the more they noised it  
37 abroad. And they were exceedingly amazed, and said, He  
has done all things well; he even makes the deaf hear and  
the dumb speak.

8 Again at about that time, when a crowd had gathered,  
2 and they had nothing to eat, he called his disciples and  
said to them, I feel pity for this multitude; for they have  
been staying by me for three days, and now have nothing

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<sup>4</sup> The Greek adds, *that is, Be set free!*

to eat. If I send them home fasting, they will faint by the way; and some of them have come from far. His disciples answered him, Whence could we provide this people with food, here in the desert? He asked them, How many loaves have you? They answered, Seven. He bade the people recline on the ground; and taking the seven loaves, he gave thanks and broke them, and gave them to his disciples to distribute to the multitude, and they did so. They had also a few fish; these he blessed, and ordered to be distributed. And they ate, and were satisfied; and they took up seven basketfuls of the fragments left over. The people numbered about four thousand. When he had dismissed them, he straightway embarked in the boat with his disciples, and came to the neighbourhood of Magdalōth.

The Pharisees came out and began to question him, asking him for a sign from heaven, to tempt him. But he, in distress of soul, said, Why does this generation seek a sign? Verily I say, No sign shall be given to this generation. Then leaving them, he embarked again and went away to the other side.

Now they had forgotten to take bread, and had with them in the boat only one loaf. He admonished them, saying, Be on your guard against the leaven of the Pharisees and the leaven of Herod! And as they were debating with one another because they had no bread, he perceived it, and said to them, Why do you debate because you are without bread? do you not yet perceive, nor consider? is your understanding so dull? Though having eyes and ears, do you not see and hear? and do you not remember? When I broke the five loaves for the five thousand, how many basketfuls of fragments did you take up? They said to him, Twelve. And when I broke the seven loaves for the four thousand, how many basketfuls of fragments did you



21 take? They answered, Seven. He said to them, Do you not yet understand?

22 They came to Bethsaida; and there they brought to him  
23 a blind man, and besought him to touch him. He took the blind man by the hand and brought him outside the village; then putting spittle on his eyes and laying his hands on  
24\* him, he asked, Can you see at all? He looked, and said, I see  
25 the men, whom I see as trees walking. Then again he put his hands on his eyes, and his sight was cleared, and he was  
26 restored and saw everything plainly. He sent him away to his house, with the command, Do not go into the town.

27 Then Jesus and his disciples went forth into the villages of Cæsarea Philippi; and on the way he asked his disciples,  
28 Who do men say that I am? They answered, John the Baptist; but some say, Elijah; and others, One of the  
29 prophets. He asked them, Who do you say that I am?  
30 Peter answered, You are the Messiah! But he charged them to tell no one about him.

31 Then he proceeded to teach them that the Son of Man must suffer much, and be rejected by the elders and chief priests and scribes, and be put to death, and after three  
32 days rise again; and he said this plainly. But Peter under-  
33\* took to reprove him; whereupon he turned, and facing his disciples rebuked Peter, saying, Away with you, Satan! Your thoughts are not of God, but of men.

34\* Calling to the people with his disciples, he said to them, Whoever will follow me, let him deny himself and take up  
35 his yoke, and come with me. Whoever would save his life will lose it; and whoever would lose his life for me and for the gospel will save it. For of what use is it to a man to  
36 gain the whole world and lose his life? For what should  
37 a man give in exchange for his life? For what should  
38 a man give in exchange for his life? Whoever is ashamed of me and of my teaching, in this unfaithful and sinful

generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy 9 angels. And he said to them, Verily I say to you,

There are some of those standing here who shall not taste death till they see the kingdom of God coming with power.

After six days Jesus took Peter, James, and John, and brought them upon a high mountain by themselves. And he was transfigured before them; his garments became glistening white exceedingly, as no fuller on earth could whiten them. And there appeared to them Elijah with Moses, and they were talking with Jesus. Then Peter spoke, saying to Jesus, Rabbi, it is good for us to be here; let us make three booths; one for you, one for Moses, and one for Elijah. For he knew not what to say; for they were frightened. Then a cloud overshadowed them, and out of the cloud came a voice: This is my beloved Son; hear him. And immediately, as they looked about, they no longer saw any one with them but Jesus only.

As they came down from the mountain, he charged them to tell no one what they had seen, till after the Son of Man should have risen from the dead. They laid hold of the saying, questioning what this rising from the dead might mean. They also asked him: How is it that the scribes say that Elijah must first come? He said to them, Is indeed Elijah, coming first, to set everything in order? how then is it written of the Son of Man that he must suffer many things and be despised? But I tell you that Elijah has indeed come, and they have done to him what they would. [So also the Son of Man must suffer at their hands], as is written concerning him.

When they came to the disciples, they saw a crowd about them, and scribes disputing with them. As soon as the crowd saw him, they ran toward him in excitement, and

16 greeted him. He asked them, Why are you disputing with  
17 them? A man out of the crowd answered him, Master, I  
brought to you my son, who is possessed by a dumb spirit.  
18 Whenever it seizes him, it throws him to the ground, and  
he foams at the mouth and grinds his teeth; and he is  
pining away. And I charged your disciples to cast it out,  
19 but they were not able. He said to them, O unbelieving gen-  
eration, how long shall I be with you? how long shall I  
20 bear with you? Bring him to me. So they brought him to  
him. As soon as the spirit saw him, it convulsed the boy,  
21 and he fell to the ground and wallowed, foaming. He asked  
his father, How long a time has he been in this condition?  
22 and he said, From childhood. And it often has cast him  
into the fire, and into the water, to destroy him; but if  
you are able to do anything, have pity on us and help us.  
23\* Jesus said to him, If *you* are able; all things are possible to  
24 him who has faith. Thereupon the father of the boy cried  
25 out, I believe; help my lack of faith! When Jesus saw that  
the crowd was rapidly increasing, he gave sharp command  
to the unclean spirit, saying to it, Dumb and deaf spirit,  
I command you, come out of him, and enter him no more!  
26 Crying out, and strongly convulsing him, it came forth;  
and he was like a corpse, so that many said, He is dead.  
27 But Jesus, taking him by the hand, raised him up, and he  
stood erect.

28 When he had entered a house, his disciples asked him  
29\* privately, Why could not we cast it out? And he said to  
them, Such as this cannot by any means be cast out, not  
even by prayer.

30 Going forth from that place, they passed through Galilee;  
31 and he would not have it known. But he taught his dis-  
ciples, saying to them, The Son of Man is to be delivered  
into the hands of men, and they will kill him; and three

days after his death he will arise. But they did not understand the saying, and were afraid to question him. 32

So they came to Capernaum. When they were in the house, he asked them, What were you discussing on the way? They were silent; for on the way they had been disputing with one another, who was the chief. Seating himself, he called the twelve, and said to them, Whoever will be first, shall be last of all, and servant of all. And taking a child, he put him in the midst of them, and taking him in his arms he said to them, Whoever shall receive one of such children in my name, receives me; and whoever receives me, receives not me, but him who sent me. 33 34 35 36 37

John said to him, Master, we saw some one casting out demons in your name, and we forbade him, because he was not following us. But Jesus said, do not forbid him; for no one can do wonders in my name and straightway speak ill of me; for whoever is not against us is for us. If any one shall give you a cup of water to drink, because you are followers of the Messiah, verily I say to you, he shall not fail of his reward. And if any one shall lead astray one of the least of those who believe, it would be better for him if an upper millstone had been hung about his neck and he had been cast into the sea. If your hand cause you to stumble, cut it off. It is better for you to enter maimed into life, than with two hands to go into Gehenna, into the fire which is not quenched. And if your foot cause you to stumble, cut it off. It is better for you to enter life lame, than with your two feet to be cast into Gehenna. And if your eye cause you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye, than with two eyes to be cast into Gehenna; "where their worm dies not, and the fire is not quenched." 38 39 40,41 42 43 44 45 46 47 48

Whatever would spoil, is salted. Salt is good; but if it 49,\*50

should lose its saltiness, with what could you season it? Have salt in yourselves, and pass it on to your fellows.

10 Departing thence, he came into the district of Judea, and beyond the Jordan; and crowds again gathered about him, and again he taught them, as was his custom.

2 There came to him certain Pharisees, purposing to test him, and they asked, Is it lawful for a man to divorce his wife?

3 He answered them, What commandment did Moses give you? They said, Moses gave permission to divorce by

4 writing a bill of separation. Jesus said to them, Because of the hardness of your hearts he wrote for you this ordinance.

6\* At the beginning the Creator made them male and female;

7 "therefore a man shall leave his father and mother;

8 and the two shall become one flesh." So then they are no

9 longer two, but one flesh; and what God has joined together, let not man put asunder.

10 When they were again in the house, the disciples ques-

11 tioned him about this matter. He said to them, Whoever

divorces his wife, and marries another, commits adultery

12\* against her; and if she who has been divorced by her husband marries another, he commits adultery.

13 They brought to him children, in order that he might

14 touch them; but the disciples rebuked them. When Jesus

saw it, he was displeased, and said to them, Let the children

15 come to me, do not restrain them; for of such is the kingdom

of God. Verily I say to you, Whoever shall not receive the

16 kingdom of God as a child shall not enter it. And he took

the children in his arms and blessed them, laying his hands

upon them.

17 As he went forth on his way, a man came running, and

knelt before him, asking, Good master, what shall I do

18 in order to gain eternal life? Jesus said to him, Why do you

19† call me good? Only one is good, namely God. You know

the commandments: Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Honour your father and mother. He replied, Master, all these I have kept, 20  
from my youth. Jesus observing him loved him, but said 21  
to him, There is one thing that you lack; go and sell whatever you possess, and give to the poor; then come, and follow me. But his face fell at the saying, and he went 22  
sadly away; for he was one who had great possessions.

Then Jesus looking about said to his disciples, How hard 23  
it is for those who have wealth to enter the kingdom of God! The disciples wondered at his words. But Jesus again 24  
said to them, Children, how difficult it is to enter the kingdom of God. It is easier for a camel to pass through 25  
the eye of a needle than for a rich man to enter the kingdom of God. They then were still more astonished, and said 26  
to him, Who then can be saved? Jesus looking upon them 27  
said, With men it is impossible, but not with God; for God all things are possible.

Peter said to him, We indeed have left all, to follow you. 28  
Jesus replied, Verily I say to you, There is no one who 29  
leaves home, or brothers or sisters, or mother or father, or children, or lands, for my sake and for the gospel, but shall receive a hundredfold even now in this time [houses, and 30  
brothers and sisters, and mother, and children, and lands, with persecutions]; and in the world to come eternal life. Many who are first shall be last, and the last first. 31

They were on the road, going up to Jerusalem. Jesus, \*32  
going before them, was in deep distress; and they, as they followed on, were afraid. Again he took the twelve, and proceeded to tell them the things that were about to happen to him, saying, Now we are on our way to Jerusalem; and 33  
the Son of Man will be delivered up to the chief priests and the scribes; and they will condemn him to death and deliver him to the Gentiles; and they will mock him and 34

spit upon him and scourge him, and will kill him; and after three days he will rise again.

35 James and John, the sons of Zebedee, came to him, saying,  
36 Master, we wish you to do for us what we are about to  
37 request of you. He said to them, What do you wish me to  
38 do for you? They said to him, Grant us to sit, one on your  
39 right hand and the other on your left, in your glory.  
40 Jesus said to them, You do not know what you are asking.  
41 Can you drink the cup which I drink, or be baptized with  
42 my baptism? They replied, We can. Jesus said to them, You  
43 may indeed drink the cup which I drink, and be baptized  
44 with my baptism; but to sit on my right hand or my left  
45 is not mine to give; but it is for those for whom it has  
46 been prepared. When the ten heard this, they were indig-  
47 nant at James and John. Jesus called them to him and said  
48 to them, You know that the reputed rulers of the Gentiles  
49 lord it over them, and their great ones govern them with  
50 arbitrary power. Not so among you; but he who will be  
51 great among you shall be your servant, and he who will  
be first among you shall be bondservant of all. For indeed  
the Son of Man came not to be served, but to serve, and to  
give his life as the ransom for many.

46 So they came to Jericho. And as he went out of Jericho,  
47 with his disciples and a numerous company, Bartimæus,<sup>5</sup>  
48 a blind beggar, was sitting beside the road. When he  
49 heard that it was Jesus of Nazareth, he began crying out,  
50 Jesus, son of David, have pity on me! Many commanded  
51 him to hold his peace; but he cried out all the more, Son  
of David, have pity on me! Jesus stood still, and said, Call  
him. So they called the blind man, saying to him, Courage;  
up, he is calling you! He threw off his cloak, leaped up,  
and came to Jesus. Jesus said to him, What do you wish

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<sup>5</sup> The Greek adds, *the son of Timæus*.

me to do for you? The blind man answered, Master, I would see! Jesus said to him, Go; your faith has healed you. And at once he received his sight, and followed him on his way. 52

II When they drew near to Jerusalem, at Bethpage [and Bethany] on the Mount of Olives, he sent two of his disciples, saying to them, Go into the village before you; and as you enter it you will find a colt tied, on which no man has ever ridden; loose it and bring it. If any one asks you why you are doing this, say, Its master has need of it, and will send it back here straightway. So they went away, and found a colt tied outside a door on the street; and they loosed it. Some of those who were standing there said to them, What are you doing, loosing the colt? They answered them as Jesus had ordered; and they permitted them. So they brought the colt to Jesus, and put upon it their garments; and he rode upon it. Many then spread their garments on the road, and others leafy branches which they had cut from the fields. And those who went before, and those who followed, cried, \*9

God save him!

Blessed is he who comes in the name of the Lord;

Blessed the coming kingdom of our father David! \*10

God in heaven save him!

Entering Jerusalem, he went into the temple; and when he had looked about upon all things, he went out to Bethany with the twelve, for the hour was now late. 11

On the morrow, as they came out from Bethany, he was hungry. Seeing at a distance a fig tree covered with leaves, he approached to see whether he might find fruit on it; but when he came up to it he found nothing but leaves; for it was not (yet) the time for figs. He said to it, 12 13 14



Let no man ever again eat fruit from you! And the disciples heard it.

- 15 When they came to Jerusalem, he entered the temple, and proceeded to drive out those who were selling and buying in the temple; and he overturned the tables of the money-changers and the seats of those who sold the doves;  
16 and he would not permit any one to carry a vessel through  
17 the temple. And he taught them, saying, Is it not written, "My house shall be called a house of prayer for all the  
18 nations"? but you have made it a den of robbers. The chief priests and the scribes heard of this, and sought some way of making an end of him; for they feared him, because all the common people were in excitement over his teaching.

- 19 Now every evening they went out from the city.  
20 And as they passed by in the morning, they saw the fig  
21 tree withered from the roots. Peter remembering said to him, See, master, the fig tree which you cursed has with-  
22, 23 ered. Jesus said to them, Have faith in God. Verily I say to you, Whoever shall say to this mountain, Be taken up and cast into the sea! and shall not doubt in his heart, but believe that what he says will take place; it shall be done  
24 for him. Therefore I say to you, Whatever you pray for and ask; believe that it is yours, and you shall have it.  
25 And when you stand to pray, forgive whatever you may have against any man; in order that your Father who is in heaven may forgive you your trespasses.

- 27 So they came again to Jerusalem; and as he was going about in the temple, the chief priests and the scribes and  
28 the elders came to him and said, By what authority are you doing these things? or who gave you permission to do  
29 them? Jesus said to them, I will put one question to you; and if you answer it, I will tell you by what authority I do  
30 these things. The baptism of John, was it of heaven, or of

men? answer me. They debated among themselves, saying, 31  
 If we say, Of heaven, he will say, Why then did you not  
 believe him? But if we say, Of men,—they feared the 32  
 people; for all held John to be truly a prophet. So they said 33  
 to Jesus, We do not know. And Jesus said to them, Nor do  
 I tell you by what authority I do these things.

12 He spoke to them in parables, saying, A man planted  
 a vineyard, surrounded it with a hedge, dug a wine-  
 press, and built a tower; then he let it to husbandmen, and  
 left the country. At the proper time he sent a servant to 2  
 the husbandmen, to take from them some of the fruit of  
 the vineyard. But they took him and beat him, and sent 3  
 him away empty-handed. Again he sent to them another 4  
 servant, and him they covered with blows and otherwise  
 maltreated. He sent another, and him they killed; then 5  
 many others; some of whom they beat, while others they  
 killed. Yet one he had, a beloved son. He sent him last of 6  
 all to them, saying, They will respect my son. But the 7  
 husbandmen said among themselves, This is the heir; come,  
 let us kill him, and the estate will be ours! So they laid 8  
 hold of him and killed him, and threw him out of the  
 vineyard. What will the owner of the vineyard do? He will 9  
 come and destroy the husbandmen, and give the vineyard  
 to others. And have you not read this scripture: 10

The stone which the builders rejected

Has been made the chief corner stone;

By the Lord has this been done, 11

And in our eyes it is marvellous?

They wished to lay hold of him, but feared the people; 12  
 for they perceived that he uttered the parable against them.  
 And they left him, and went away.

Some of the Pharisees and of the Herodians were sent to 13  
 him, to entrap him in his utterances. They came and said 14

- to him, Master, we know that you are straightforward, and care not for any one; for you regard no man's person, but teach the way of God in truth. Is it right to give tribute to Cæsar, or not? Shall we give, or shall we not give?
- 15 But he perceived their guile, and said to them, Why are  
16 you tempting me? Bring a denarius and let me see it. They brought it; and he said to them, Whose are this portrait  
17 and the inscription? They said to him, Cæsar's. Jesus said, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they were amazed at him.
- 18 There came to him Sadducees (who say that there is no  
19 resurrection), and questioned him, saying, Master, Moses prescribed for us, that if a man having a brother should die, leaving a wife but no child, his brother should take  
20 the wife and raise up offspring for his brother. There were seven brethren. The first took a wife, but died without  
21 issue. Then the second took her, and died without issue;  
22 then the third likewise; and the seven left no offspring.  
23 Last of all the woman died. In the resurrection, whose wife among them shall she be? for the seven had married  
24 her. Jesus said to them, Are you not in error through  
25 knowing neither the scriptures nor the power of God? For when they rise from the dead, they neither marry nor are  
26 given in marriage, but are as the angels in heaven. And concerning the dead, that they are raised: have you not read in the book of Moses, in the account of the burning bush, how God spoke to him, saying, I am the God of  
27 Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. You are greatly in error.
- 28 One of the scribes, who had heard their discussion, and perceived that he had answered them well, came and asked  
29 him, What commandment is the first of all? Jesus answered, The first is: Hear, O Israel; The Lord our God is one Lord;

and thou shalt love the Lord thy God with all thy heart, †<sup>30</sup>  
 and with all thy soul, and with all thy strength. Next  
 comes this: Thou shalt love thy neighbour as thyself. There <sup>31</sup>  
 is no other commandment greater than these. The scribe <sup>32</sup>  
 said to him, Master, you say well and truly that he is  
 one, and there is no other beside him; and to love him with <sup>33</sup>  
 all the heart, and all the understanding, and all the strength,  
 and to love his neighbour as himself, is more than all <sup>34</sup>  
 whole burnt offerings and sacrifices. Jesus, seeing that he  
 had answered wisely, said to him, You are not far from  
 the kingdom of God. And thenceforth no one ventured to  
 put questions to him.

As Jesus taught in the temple, he said, How is it that <sup>35</sup>  
 the scribes say that the Messiah is the son of David?  
 David, speaking by the holy spirit, said: <sup>36</sup>

The Lord said to my Lord,

Sit on my right hand,

Until I make thy foes

A footstool for thy feet.

David calls him Lord; how then is he his son? And the <sup>37</sup>  
 common people heard him gladly.

In the course of his teaching he said, Beware of the <sup>38</sup>  
 scribes, who love to walk about in long robes, and to  
 receive salutations in the marketplaces, and to have the <sup>39</sup>  
 chief seats in the synagogues and the places of honour at  
 feasts; who devour widows' property, and make a show <sup>40</sup>  
 of lengthy prayers! they shall receive the severer condem-  
 nation.

As he sat opposite the treasury, he saw how the people <sup>41</sup>  
 were depositing money in the chest; and many who were  
 wealthy put in much. And a poor widow came and put in <sup>42</sup>  
 two mites.<sup>6</sup> Calling his disciples, he said to them, Verily <sup>43</sup>

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<sup>6</sup> The Greek adds, *that is, one quadrans.*

44 I say to you, This poor widow put in more than any of those who have given to the treasury; for they all gave out of their abundance; but she out of her poverty put in all that she had, her whole livelihood.

13 As he went out of the temple, one of the disciples said to him, Master, see, what stones and what buildings! Jesus said to him, You see these great buildings? There shall not be left here one stone on another, which shall not be thrown down. As he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately: Tell us, when will these things take place? and what will be the sign, when all this is about to be accomplished? Jesus said to them, Beware lest any man lead you astray. Many will come in my name, saying, I am he, and will mislead many. And when you hear of wars, and hear reports of battles, be not alarmed; these must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in sundry places; there will be famines; these things are the beginning of woes.

9 Take heed to yourselves. You will be delivered up to councils, and in synagogues you will be beaten; you will stand before rulers and kings for my sake, to give them testimony. And the gospel must first be preached to all the nations. When they take you and deliver you over to judgment, be not anxious beforehand what you shall say; but say that which is given you at the time; for it is not you speaking, but the holy spirit. Brother will deliver up brother to death, and the father his child; children will rise up against their parents, and compass their death. You will be hated by all for my name's sake; but he who remains steadfast to the end shall be saved.

14 When you see "the abomination of desolation" standing

where it should not (let him who reads understand!), then let those who are in Judea flee to the mountains; let him †15 who is on the housetop not go in to take anything from the house; and let him who is in the field not turn back to 16 take his coat. But woe to those who are with child or who 17 give suck in those days! Pray that it may not be in the 18 winter. For those days will be tribulation such as has not 19 been from the beginning of God's creation until now, nor ever shall be. And if the Lord had not cut the time short, 20 no man would remain alive; but for the sake of the elect, whom he has chosen, he has shortened the days. If any 21 man shall then say to you, See, here is the Messiah! or, He is there! do not believe him. For false Messiahs and false 22 prophets will arise, and will show signs and wonders, in order to lead astray, if possible, even the elect. But be 23 warned; I have told you all things beforehand.

In those days, after that tribulation, the sun will be 24 darkened, and the moon will not give her light; the stars 25 will fall from heaven, and the powers on high will be shaken. Then the Son of Man will appear, coming in the 26 clouds with great power and glory. Thereupon he will send †27 forth the angels and gather the elect from the four winds, from one end of the earth to the other.

Heed the lesson of the fig tree. When her branch has now 28 become tender, and its leaves are put forth, you know that the summer is at hand. In like manner, when you see these 29 things taking place, know that it is nigh, at the doors. Verily I say to you, Before this generation passes away, all 30 these things will happen. Heaven and earth will pass away, 31 but my teaching will not pass away.

But of that day or the hour no one has knowledge; not 32 even the angels in heaven, not even the Son; but only 33 the Father. See that you keep watch; for you know not when the time will arrive. It is as when a man leaving his 34

house to go abroad, and allotting to his servants their responsibility, to each one his task, commands the door-keeper to watch. Watch therefore; for you know not when the master of the house will come; whether in the evening, or at midnight, or at cock-crow, or in the morning; lest coming suddenly he should find you sleeping. What I say to you I say to all, Watch!

14 It was now two days before the feast of the passover and the unleavened bread; and the chief priests and the scribes were seeking for some device by which they might take him and kill him. But they said: Not in the festal assembly, lest there should be a tumult of the people.

3\* Now when he was in Bethany, in the house of Simon the jar-merchant, as he reclined at table, a woman brought an alabaster flask of ointment, nard pure and costly; and breaking the flask, she anointed his head. But there were some who in indignation said among themselves, Why this waste of the ointment? For it might have been sold for more than three hundred denarii, to be given to the poor.

6 And they were incensed at her. But Jesus said, Let her alone; why do you trouble her? She has done a good thing in anointing me. For the poor you have always with you, and whenever you will you can benefit them; but me you have not always. She has done what she could; she has anointed my body beforehand for burial. Verily I say to you, wherever the gospel is preached, in all the world, this which she has done will be told in her memory.

10 Then Judas Iscariot, one of the twelve, went away to the chief priests, to betray him to them. They heard him joyfully, and promised to give him money. And he sought a convenient way of delivering him up.

12 Now on the first day of the feast of unleavened bread, the day of the passover sacrifice, his disciples said to him,

Where do you wish us to go and make ready for you to celebrate the passover? He sent two of his disciples, saying to them, Go into the city, and there will meet you a man carrying a jar of water. Follow him; and where he enters, say to the proprietor of the house, The master asks, Where is the guest-room for me, where I may celebrate the passover with my disciples? And he will show you a large upper room ready furnished; there make preparation for us. So the disciples went forth and entered the city, and found as he had said to them; and they made ready the paschal supper.

When it was evening he came with the twelve. As they were reclining and eating, Jesus said, Verily I say to you, One of you, one who is eating with me, will betray me. They were distressed, and said to him one by one, Is it I? He said to them, It is one of the twelve, one who dips with me in the dish. The Son of Man must indeed go, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born.

As they were eating, he took bread, and having uttered the blessing, he broke it and gave it to them, saying, Take it; this is my body. And taking a cup, and giving thanks, he gave it to them, and they all drank of it. And he said to them, This is my blood of the covenant, which is shed for many. Verily I say to you, I will not again drink of the fruit of the vine until that day when I shall drink it new in the kingdom of God.

When they had sung a hymn, they went out to the Mount of Olives. Jesus said to them, You all will fail me; for it is written, I will smite the shepherd, and the sheep will be scattered. But after I am raised up, I will go before you into Galilee. Peter said to him, Even if all shall fail you, yet will not I. But Jesus said to him, Verily I say



- to you, In this very night, before the cock shall crow twice,  
31 you will deny me thrice. But he spoke vehemently, Even  
if I must die with you, I will not deny you! And so they  
all said.
- 32 They came to a place called Gethsemane; and he said to  
33 his disciples, Sit here, while I pray. And he took with  
him Peter and James and John, and began to be deeply  
34 agitated and distressed. And he said to them, My soul is  
35 distressed to the utmost; remain here, and watch. Then  
going on a little farther, he threw himself on the ground,  
and prayed that if it were possible the hour might pass  
36 away from him. And he said, Father, all things are pos-  
sible for thee; take away this cup from me; yet not what  
37\* I will, but what thou wilt. And he came and found them  
sleeping, and said to Peter, Simon, are you sleeping? could  
38\* you not watch for one brief space? Awake, and pray not to  
fail in the (approaching) trial! The spirit indeed is willing,  
39 but the flesh is weak. Again he went away and prayed;  
40 and again returned and found them sleeping, for their eyes  
were heavy; and they knew not what to answer him.
- 41\* Coming the third time, he said to them, Will you sleep  
now, and take your rest? already the time has come; the  
42 Son of Man, is delivered into the hands of evil men. Up,  
let us go; he who betrays me is close at hand.
- 43 Even while he was speaking, Judas (one of the twelve!)  
approached, and with him a company armed with swords  
and cudgels, sent by the chief priests and the scribes and  
44 the elders. Now the betrayer had given them a token,  
saying, The one whom I shall kiss is he; lay hold of him,  
45 and take him away securely. So he came up to him and  
46 said, Master! and kissed him. Then they laid their hands  
47 on him, and made him fast. But one of those who stood  
by drew his sword and struck a servant of the high priest,  
48 cutting off his ear. And Jesus said to them, Have you come

out, as though against a robber, with swords and clubs to take me? I have been daily with you in the temple teaching, and you laid no hand on me. But this is in fulfilment of scripture. Then they all forsook him, and fled. There was following him a certain youth, wearing a wrap of linen over his naked body; and they laid hold of him; but he left the linen wrap and fled naked.

They brought Jesus to the high priest, and there assembled all the chief priests and the elders and the scribes. And Peter had followed him at a distance, even within the court of the high priest; and he was sitting with the servants and warming himself at the fire. Now the chief priests and the whole council sought to bring a capital charge against Jesus, but (at first) they found none. For many bore false witness against him, but their testimony did not agree. Then certain men appeared and testified against him falsely, saying, We heard him say, I will destroy this temple made with hands, and in three days I will build another made without hands. Even so, their testimony did not agree. Then the high priest, standing in the midst, asked Jesus, Do you make no answer? What is it that these witness against you? But he was silent, making no reply. Again the high priest asked him, Are you the Messiah, the Son of the Blessed? Jesus said, I am; and you shall see the Son of Man sitting on the right hand of Power and coming in the clouds of heaven. Then the high priest rent his clothes, and said, What further need have we of witnesses? You have heard the blasphemy; what is your decision? And they all judged him to be deserving of death. And some began to spit on him, and to cover his face and strike him, saying, Show yourself a prophet! and the officers dealt him blows with their hands.

Now while Peter was below in the court, there came one of the maids of the high priest; and seeing Peter warm-

ing himself, she observed him closely, and said, You also  
68\* were with the Nazarene. But he denied it, saying, I am  
neither an acquaintance of the man of whom you speak,  
nor do I know him at all; and he went out into the entry.  
69 But the maid seeing him said again to those who stood  
70 by, This is one of them. And he again denied it. Once more,  
after a little while, those who stood by said to Peter, You  
71 surely are one of them, for you are a Galilean. But he de-  
clared, with oath and imprecation, I do not know the  
72† man of whom you speak! Thereupon a cock crew; and Peter  
remembered how Jesus had said to him, Before a cock  
shall crow, you will deny me thrice; and as he thought  
upon it, he wept.

15 Now as soon as it was morning, the chief priests with  
the elders and scribes, and the whole council, held a  
consultation; and when they had bound Jesus, they took  
2 him away and delivered him over to Pilate. Pilate asked  
him, Are you the king of the Jews? He replied, It is as  
3 you have said. Then the chief priests brought many ac-  
4 cusations against him. Pilate again asked him, Have you  
no reply to make? see how many charges are brought against  
5 you! But Jesus gave no further answer; so that Pilate  
wondered.  
6 Now at the time of the feast he was accustomed to set  
free for them one prisoner, for whom they made request.  
7 There was imprisoned, among the insurgents who in the  
8 insurrection had committed murder, the man Barabbas. The  
crowd came up (to the prætorium) and asked Pilate to do  
9 for them what was customary. So he said to them, Will you  
10 have me release for you the King of the Jews? For he  
understood that he had been delivered up because of  
11 jealousy. But the chief priests incited the people to have  
12 him rather release for them Barabbas. Pilate again said to

them, What shall I do with him whom you call the King of the Jews? They cried out, Crucify him! Pilate said to 13,14 them, What crime then has he committed? But they cried out all the more, Crucify him! Then Pilate, wishing to 15 satisfy the people, released for them Barabbas; and after scourging Jesus, gave him up to be crucified.

Then the soldiers brought him within the court (that is, 16 in the *prætorium*), and called together the whole cohort. And they clothed him with purple, and weaving a crown 17 of thorns, they put it on him; and they proceeded to salute him: Hail, King of the Jews! And they struck his head 18 with a reed, and spit on him, and on bended knee they did homage to him. When they had had their sport of 19 him, they took off the purple, and put on him his own garments. Then they led him forth to be crucified. 20

They laid hold of a certain farm-labourer named Simon \*21 (the father of Alexander and Rufus), who was coming from the country, and made him carry his cross. And they 22 brought him to the place called Golgotha.<sup>7</sup> They offered him wine mixed with myrrh, but he did not take it. 23 So they crucified him; and they divided among them his garments, apportioning them by lot. Now it was the third 24 hour when they crucified him. The inscription containing the charge against him was affixed: The King of the Jews. 25 There were crucified with him two robbers, one on his right hand, and one on his left. Those who passed by 26 mocked him, shaking their heads and saying, Ha! destroyer of the temple, to rebuild it in three days; rescue yourself, 27 and come down from the cross! So also the chief priests mocking him among themselves with the scribes said, 28 He saved others, can he not save himself? Let the Messiah, the King of Israel, now come down from the cross, so that 29 30 31 32

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<sup>7</sup> The Greek adds, *which means, place of a skull.*

we may see and believe! Those who were crucified with him also reviled him.

- 33 At the sixth hour darkness came over all the land, con-  
 34† tinuing until the ninth hour. And at the ninth hour Jesus  
 35 cried out aloud, *Ēlī, Ēlī, lēmā shabachtānī?*<sup>8</sup> Some of those  
 who stood by said, when they heard it, See, he is calling  
 36 for Elijah! One of them ran and filled a sponge with vinegar,  
 and putting it on a reed, gave him to drink, saying, Now  
 let us see whether Elijah will come and take him down!  
 37,38 Then Jesus cried out aloud, and expired. And the veil of  
 the temple was rent in two, from the top to the bottom.  
 39 When the centurion, who stood opposite him, saw the  
 manner of his death, he said, This man was indeed a divine  
 being.
- 40 There were also women beholding from a distance; among  
 them Mary Magdalene, Mary the mother of James the less  
 41 and Joseph, and Salome; who, when he was in Galilee,  
 had accompanied him and done him service; and many  
 others who had come up with him to Jerusalem.
- 42\* When it was now late in the day, since it was the Prepa-  
 43 ration<sup>9</sup> there came Joseph of Arimathæa, a man of distinc-  
 tion and a counsellor, one who also was looking for the  
 kingdom of God; and going in boldly to Pilate he made  
 44 request for the body of Jesus. Pilate wondered whether he  
 was already dead; and summoning the centurion, he asked  
 45 him if this was the fact. Having ascertained it from the  
 46 centurion, he granted the body to Joseph. Then he, having  
 purchased linen cloth, took him down, wrapped him in  
 the linen, and laid him in a tomb hewn in the rock; and  
 47 rolled a stone against the entrance of the tomb. And Mary  
 Magdalene and Mary the mother of Joseph saw where he  
 was laid.

<sup>8</sup> The Greek adds, *which means, My God, my God, why hast thou forsaken me?*

<sup>9</sup> The Greek adds, *that is, the day before the sabbath.*

16 Now when the sabbath was past, Mary Magdalene,  
and Mary the mother of James, and Salome, bought  
spices, in order to come and anoint him. And very early on \*2  
the first day of the week they came to the tomb. When the  
sun had risen, and they were saying to one another, Who \*3  
will roll for us the stone from the entrance of the tomb?  
they looked, and saw that the stone was rolled back; and \*4  
it was very great. Entering the tomb, they saw a youth 5  
seated on the right side, clothed in a white robe; and they  
were terror-stricken. But he said to them, Be not affrighted; 6  
you seek Jesus of Nazareth, who was crucified; he is risen,  
he is not here; see the place where they laid him. But go, 7  
tell his disciples and Peter, He will go before you into  
Galilee; there you shall see him, as he said to you. So they 8  
came out, and fled from the tomb, for trembling and amaze-  
ment took possession of them; and they said nothing to  
any one, for they were afraid.

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## **The Gospel of Luke**





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## The Gospel of Luke

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1 *I Since many have undertaken to compose an account of the*  
2 *things that have been accomplished among us, as they have*  
3 *been delivered to us by those who from the beginning were eye-*  
4 *witnesses and ministers of the word, it has seemed good to me*  
5 *also, who have traced the course of all these matters accurately*  
6 *from the first, to write them out for you in order, most excellent*  
7 *Theophilus, so that you may have certain information in regard*  
8 *to those things in which you have been instructed.*

9 In the days of Herod, the king of Judea, there was a  
10 certain priest named Zachariah, of the course of Abijah;  
11 and he had a wife of the daughters of Aaron, named Eliza-  
12 beth. They were both righteous before God, walking  
blamelessly in all the commandments and ordinances of  
the Lord. They had no child, for Elizabeth was barren,  
and they both were well advanced in years.  
Now while he was performing his priestly duties before  
God in the routine of his course, according to the custom  
of the priesthood it became his duty to enter the temple  
of the Lord and burn incense; and the whole concourse of  
the people were praying outside at the hour of the sacrifice.  
And there appeared to him the angel of the Lord standing  
on the right side of the altar of incense. Zachariah was

startled at the sight, and fear fell upon him. But the angel 13  
said to him:

Fear not, Zachariah,

For granted is thy petition;

Thy wife Elizabeth will bear thee a son,

And thou shalt name him John.

Thou wilt have joy and gladness, 14

And many will rejoice in his birth;

For he will be great in the service of the Lord; 15

No wine nor strong liquor will he drink;

He will be filled with the holy spirit

While yet in the womb of his mother.

Many of the children of Israel 16

He will turn to the Lord their God,

And he will go forth in his service 17

In the spirit and power of Elijah,

To turn the hearts of the fathers to the children,

And the stubborn to be right-minded;

To prepare for the Lord a people made ready.

But Zachariah said to the angel, By what token shall I 18

know this? for I am an old man, and my wife is well ad-

vanced in years. The angel replied: 19

I am Gabriel, who stand

in the service of God;

And I have been sent to speak to thee,

and bring these good tidings.

Now behold, thou shalt be silent, unable to speak, 20

till the day when this comes;

Because thou hast not trusted my words,

which shall be fulfilled in their time.

Now the people were waiting for Zachariah, and they 21

wondered at his delay in the temple. But when he came 22

out he could not speak to them, and they perceived that  
he had seen a vision in the temple. He made signs to them,

23 but remained dumb. Then when the days of his service  
were completed, he went away to his home.

24 After these days Elizabeth conceived; and for five months  
25 she kept in retirement, saying to herself:

Thus the Lord has done for me,  
In the days wherein he looked on me,  
To remove my reproach among men.

26 Now in the sixth month the angel Gabriel was sent of  
27 God to a city of Galilee named Nazareth, to a virgin be-  
trothed to a man named Joseph, of the house of David;  
28 and the virgin's name was Mary. Entering into her pres-  
ence, he said, Hail, thou highly favoured one! The Lord  
29 is with thee. But she was in trepidation at his word, and  
30 wondered what this salutation might mean. Then the  
angel said to her:

Fear thou not, Mary,  
For thou hast found favour with God.

31 Behold, thou shalt conceive, and bear a son,  
And thou shalt name him Jesus.

32 He will be transcendent,  
Will be called the Son of the Highest;  
And the Lord God will give to him  
The throne of David, his father.

33 He will rule the house of Jacob forever,  
His kingdom will have no end.

34 But Mary said to the angel, How shall this be, since I  
35 know not a man? The angel replied:

The holy spirit will come upon thee,  
The power of the Highest will o'ershadow thee;  
Wherefore he who is begotten thus holy  
Will be called the Son of God.

36 And behold, thy kinswoman Elizabeth,  
She also has conceived a son in her age;

It is now the sixth month with her  
Who had been reputed barren.  
For nought is impossible with God. 37  
Then Mary said: 38  
Behold the handmaid of the Lord;  
Be it unto me according to thy word.  
And the angel departed from her.  
In those days Mary arose and went with haste into the \*39  
hill country, to the province of Judea; and entering the 40  
house of Zachariah, she greeted Elizabeth. Now when 41  
Elizabeth heard Mary's greeting, the babe leaped in her  
womb; and Elizabeth was filled with the holy spirit, and  
cried out aloud, saying: 42  
Blessed art thou among women,  
And blest is the fruit of thy womb.  
And whence have I this, that she comes, 43  
The mother of my Lord, unto me?  
For now behold, when came 44  
The voice of thy greeting to my ears,  
The babe in my womb leaped for joy.  
And blessed is she who doubts not the fulfilment 45  
Of that which is told her from the Lord.  
And Mary said: 46  
My soul utters praise to the Lord,  
and my spirit exults 47  
In God my saviour, who regarded 48  
his lowly handmaid.  
For behold, henceforth shall call me blessed  
all generations.  
Great things has done for me the Almighty, 49  
whose name is holy,  
And whose mercy is from age to age 50  
upon those who fear him.

- 51 He showed the might of his arm, he scattered the proud  
in the thoughts of their heart;
- 52 Princes he cast down from their thrones,  
and the humble he exalted;
- 53 The hungry he filled with good things, and the rich  
he sent away empty.
- 54 He has taken up the cause of Israel his servant,  
remembering to show mercy,
- 55 As he promised to our fathers, to Abraham,  
and his seed forever.
- 56 Mary remained with her about three months, and then  
returned to her home.
- 57 At length the time came for Elizabeth to be delivered,  
58 and she bore a son. When the neighbours and her relatives  
heard that the Lord had shown this great mercy to her,  
59 they rejoiced with her. And on the eighth day they came  
to circumcise the boy, and would have given him the  
60 name of his father, Zachariah. But his mother said,  
61 Not so; he is to be named John. They said to her, There is  
62 no one of your kin who bears this name; and they made  
signs to his father, asking how he would have him called.
- 63 He asked for a writing tablet, and wrote, His name is  
64 John. And they all were astonished. Immediately his  
mouth was opened and his tongue set free, and he spoke,  
65 praising God. Then the fear of God came upon all who  
dwelt in the neighbourhood; and throughout the hill  
66\* country of Judea all these things were talked about; and all  
who heard them gave earnest heed, saying, What is to  
become of this child? for the hand of the Lord is with him.
- 67 His father Zachariah was filled with the holy spirit,  
and uttered this prophecy:
- 68 Blest is the Lord, the God of Israel;  
For he has visited and redeemed his people,

And has raised up for us a mighty saviour, 69  
 In the house of his servant David.  
 According to his promise, by the mouth 70  
 Of his holy prophets from of old,  
 That we should be rescued from our enemies, 71  
 And from the hand of all who hate us;  
 Showing his mercy to our fathers, 72  
 And remembering his holy covenant,  
 The solemn pledge which he gave 73  
 Unto Abraham, our father;  
 To give us release from fear, 74  
 Rescued from the power of our foes,  
 That we might serve him in holiness, 75  
 And in righteousness before him, all our days.

And thou, child, shalt be called 76  
 the prophet of the Highest,  
 For thou shalt go before the Lord,  
 to prepare his ways;  
 To give knowledge of salvation to his people, 77  
 in the pardon of their sins;  
 By the tender mercy of our God, 78  
 who has visited us,  
 Shining from on high, to reveal himself 79  
 To those who dwell in darkness and deep gloom,  
 To guide our feet in the way of peace.

So the child grew, and increased in spiritual power; and 80  
 dwelt in the wilderness till the time of his public appearance  
 to Israel.

2 Now in those days there went out a decree from Cæsar 2  
 Augustus, that all the land should be enrolled. This  
 was the first enrollment made when Quirinius was governor  
 of Syria. So all went to be enrolled, each to his own city. 3

- 4 Now Joseph went up from Galilee, from the city of Nazareth, into Judea to the city of David named Bethlehem,  
5 because he was of the house and family of David, to be enrolled together with Mary his wife, who was pregnant.  
6 It happened that while they were there the time came for  
7 her to be delivered; and she bore her firstborn son, and wrapped him in swaddling-clothes and laid him in a manger, for there was no room for them in the inn.
- 8 Now there were in that neighbourhood shepherds living in the open field and keeping watch over their flocks by  
9 night. And the angel of the Lord stood by them, and the glory of the Lord shone around them; and they were in  
10 great fear. But the angel said to them:  
Fear not, for I bring you good tidings,  
Great joy, which shall be to all the people;  
11\* For today is born for you a saviour,  
The Anointed of the Lord, in David's city.
- 12 This is your sign, You will find an infant  
Wrapped in swaddling-clothes, and lying in a manger.
- 13 And suddenly there was with the angel a multitude of the heavenly host, singing praise to God, and saying:  
14 Glory to God on high;  
And on the earth peace,  
Good will among men!
- 15 When the angels departed from them into heaven, the shepherds said to one another, Let us go to Bethlehem and see this thing that has happened, which the Lord has made  
16 known to us. So they came with haste, and found Mary  
17 and Joseph, and the infant lying in the manger. When they saw this, they made known what had been said to them  
18 about this child. And all who heard it wondered at the  
19 things told them by the shepherds. But Mary kept all these  
20 things, pondering them in her mind. And the shepherds

returned, glorifying and praising God for all that they had heard and seen as had been told them.

When the eight days were complete for his circumcision, \*21  
he was given the name Jesus, as he had been named by the angel before he was conceived in the womb.

At the end of their days of purification according to the \*22  
law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord: 23  
Every male that is born shall be dedicated to the Lord), and to offer sacrifice according to the prescription in the 24  
divine law: A pair of turtle-doves, or two young pigeons.

Now there was in Jerusalem a man named Simeon, a 25  
man righteous and devout, one who was looking for the restoration of Israel; and the holy spirit was upon him. It 26  
had been revealed to him by the holy spirit that before his death he should see the Anointed of the Lord. Led by the 27  
spirit, he came into the temple; and when the parents brought in the child Jesus, to do for him what the law prescribed, he took him in his arms, and praised God, saying: 28

Now lettest thou thy servant depart 29

In peace, Lord, according to thy word;

For my eyes have seen thy salvation, 30

Which thou hast prepared before all nations; 31

A light for revelation to the Gentiles, 32

And the glory of Israel, thy people.

His father and mother wondered at this which was said 33  
about him. Simeon gave them his blessing, and then said 34  
to Mary his mother:

Lo, this one is destined for the falling

And the rising of many in Israel;

For a sign, which men will oppose

(And through thy heart a sword will pass!), 35

That the thoughts of many hearts may be revealed.

Now there was a prophetess Hannah, the daughter of 36



Phanuel, of the tribe of Asher; she had reached a great age, having lived with a husband seven years after her virginity, and then as a widow for eighty-four years; and she was constantly in the temple, worshipping with fasting and prayer night and day. Being present at this time, she gave thanks to God, and spoke about the child to all those who were looking for the redemption of Jerusalem.

When they had fulfilled all the requirements of the law of the Lord, they returned to Galilee, to their own city Nazareth. And the child grew, and gained in strength, filled with wisdom, and the favour of God was upon him.

Now his parents went every year to Jerusalem at the feast of the passover. When he was twelve years old, they went up according to the custom of the feast; and when the days were over, and they were returning, the boy Jesus remained behind in Jerusalem, though his parents did not know it. Supposing him to be somewhere in the company, they went a day's journey, and then sought for him among their relatives and friends; but not finding him, they turned back to Jerusalem in search of him. On the third day they found him in the temple, in the midst of the teachers, listening to them and asking them questions; and all who heard him were astonished at his understanding and his answers. When they saw him, they were shocked, and his mother said to him, Child, why have you treated us in this way? Your father and I have been in distress, looking for you! But he said to them, Why did you search for me? did you not know that I must be in my Father's house? They however did not comprehend the meaning of his words. Then he went down with them and came to Nazareth, and was obedient to them; but his mother kept all these things in mind. And Jesus grew in wisdom and stature, and in favour with God and men.

3 *In the fifteenth year of the reign of Tiberius Casar, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Ituraa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zachariah in the wilderness; and he went through all the region about the Jordan, preaching the baptism of repentance for the forgiveness of sins; as it is written in the book of Isaiah the prophet:* 2 3 4

The voice of one crying in the wilderness,

Prepare the way of the Lord,

Make his pathways straight;

Every valley shall be filled up, 5

Every mountain and hill made low;

The crooked shall be made straight,

And the rocky ground smooth ways;

And all flesh shall see the divine salvation. 6

He said to the companies that came out to be baptized by him, Offspring of vipers, who has warned you to flee from the approaching punishment? Produce the worthy fruit of repentance! Say not now to yourselves, We have Abraham as our father; for I tell you that God is able from these stones to raise up children for Abraham. Already the axe is held at the root of the trees, and every tree which yields no good fruit is to be cut down and thrown into the fire. The people asked him, What then must we do? He answered, Let him who has two coats share with him who has none, and let him who has food do likewise. There came also publicans to be baptized, and they said to him, Master, what shall we do? He said to them, Collect no more than the amount prescribed for you. There were also soldiers who asked him, And we, what must we do? He said, Rob no man, by violence or by blackmail, and be satisfied with your wages. 7 8 9 10 11 12 13 14

15 As the people were in expectation, and all were debating  
 with themselves about John, whether he might not be  
 16 the Messiah, John said to them all, I baptize you with  
 water; but there is coming one who is mightier than I, the  
 thong of whose sandals I am not worthy to loosen; he  
 17 will baptize you with the holy spirit and with fire; whose  
 fan is in his hand, to cleanse his threshing-floor and gather  
 the wheat into his granary; but the chaff he will burn  
 with unquenchable fire.

18 With many other words of admonition he proclaimed  
 19 the good tidings to the people. But Herod the tetrarch,  
 who was reproved by him because of Herodias, his brother's  
 20 wife, and for his many evil deeds, added this to all  
 the rest, that he shut up John in prison.

21 Now at the time when all the people were baptized,  
 Jesus also was baptized; and as he was praying, the heavens  
 22 were opened, and the holy spirit descended upon him in  
 bodily form, as a dove; and a voice came from heaven:  
 Thou art my beloved son, in whom I delight.

23\* Jesus, [*was*] at that time about thirty years of age, [*the*  
 24 *son, as men thought*, of Joseph, of Eli, Matthai, Levi, Melchi,  
 25 Jannai, Joseph, Mattathiah, Amos, Nahum, Hasdai, Nag-  
 26,27† gai, Mahath, Mattathiah, Shimei, José, Joiada, Johanan,  
 28 Zerubbabel the prince, Shealtiel, Neri, Melchi, Addi,  
 29 Cushai, Elnathan, Er, Jeshua, Eliezer, Jorib, Mat-  
 30 thai, Levi, Simeon, Judah, Joseph, Johanan, Eliakim,  
 31,32 Mahlah, Mennai, Mattatha, Nathan, David, Jesse, Obed,  
 33 Boaz, Salma, Nahshon, Amminadab, Aram, Hezron,  
 34,35 Perez, Judah, Jacob, Isaac, Abraham, Terah, Nahor, Serug,  
 36\* Reu, Peleg, Eber, Shelah, Arphaxad the Chaldean, Shem,  
 37 Noah, Lamech, Methuselah, Enoch, Jared, Mahala-  
 38 leel, Cainan, Enos, Seth, Adam, *the son of God*.

4 *Jesus, filled with the holy spirit,*] returned from the Jordan, and was led about in the wilderness by the spirit for forty days, being tempted by the devil. During those days he fasted, and when they were ended he was hungry. The devil said to him, If you are the Son of God, command that this stone become bread. Jesus answered, It is written, Man shall not live by bread alone. Then he carried him up and showed him all the kingdoms of the earth in a moment of time; and the devil said to him, I will give you the authority over all these, and their glory; for it all has been delivered to me, and I give it to whom I will. If you therefore will fall down in homage to me, it shall all be yours. Jesus answered him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then he brought him to Jerusalem, and set him on the pinnacle of the temple, and said, If you are the Son of God, throw yourself down from here; for it is written, He will give his angels charge over thee, to protect thee; and also: On their hands they will bear thee up, lest thou dash thy foot against a stone. Jesus answered him, It is said, Thou shalt not tempt the Lord thy God. When the devil had made an end of every sort of temptation, he departed from him for a time.

Jesus returned in the power of the spirit into Galilee; and there went forth a rumour concerning him through all that region. And he taught in their synagogues, receiving praise on all hands.

When he came to Nazareth, where he had been brought up, he entered the synagogue on the sabbath as he was accustomed, and arose to read. There was handed to him the book of the prophet Isaiah; and he unrolled the scroll and found the place where was written:

- 18 The spirit of the Lord is upon me,  
Forasmuch as he has anointed me,  
Has sent me with good tidings for the lowly;  
To proclaim release to the captives,  
And recovery of sight to the blind,  
To set the crushed at liberty,
- 19 To announce the year of the Lord's goodwill.
- 20 Rolling up the scroll, he gave it back to the attendant, and  
seated himself; and the eyes of all in the synagogue were  
21 fixed on him. Thereupon he said to them, Today is fulfilled  
22 this scripture which you have heard. They all were im-  
pressed, and wondered at the grace with which he spoke;  
23 and they said, Is not this the son of Joseph? He said to  
them, Doubtless you will quote to me the proverb: Physi-  
cian, heal thyself! do here in your own country such things  
24 as we have heard of your doing in Capernaum. Verily I  
say to you, No prophet is accepted in his own country.
- 25 Indeed, I tell you, there were many widows in Israel in the  
days of Elijah, at the time when the heavens were shut for  
three years and six months, and there came a great famine  
26 over all the land; yet to no one of these was Elijah sent,  
but rather to a widow in Zarephath in the land of Sidon.
- 27 And there were many lepers in Israel in the time of the  
prophet Elisha; yet no one of these was cleansed, but only  
28 Naaman the Syrian. When they who were in the synagogue  
29 heard this, they were filled with wrath; and they rose up  
and drove him out of the city, and brought him to the brow  
of the hill on which their city was built, purposing to  
30 throw him down headlong; but he passed through the  
midst of them, and went his way.
- 31 He came down to Capernaum, a city of Galilee;  
32 and as he taught them on the sabbath, they were astonished  
33\* at his teaching, for he spoke with authority. Now there  
was in the synagogue a man possessed by a spirit (an evil

demon), and he cried out aloud: Let us alone! what have \*34  
 we to do with you, Jesus of Nazareth? Have you come to  
 destroy us? I know who you are, Holy One of God! Jesus rebuked him, saying, Be silent, and come out of him. 35  
 Then the demon threw him down in the midst of them and  
 came forth, leaving him unharmed. And amazement came 36  
 upon all, and they said to one another, What is this word,  
 which with authority and power commands the evil spirits,  
 and they come forth? And a rumour concerning him went 37  
 out into every part of the region round about.

Leaving the synagogue, he entered the house of Simon. 38  
 Now Simon's wife's mother was ill, afflicted with a high  
 fever; and they entreated him to help her. He stood over 39  
 her and rebuked the fever, and it left her; and straightway  
 she arose and served them. At sundown, all those who had 40  
 invalids afflicted with various ailments brought them to  
 him; and he laid his hands on every one of them, and  
 healed them. Demons also came out from many, uttering 41  
 the cry: You are the son of God! But he rebuked them,  
 and would not let them speak, for they knew that he was  
 the Messiah. When the day dawned, he went forth into 42  
 uninhabited country; but the people sought for him, and  
 when they came to him they urged him not to leave them.  
 But he said to them, I must announce the kingdom of God 43  
 to the other cities also, for I was sent with this charge.  
 And he continued preaching in the synagogues of Judea.

5 As the people pressed upon him to hear the word of  
 God, while he was standing by the lake of Gennesaret,  
 he saw two boats lying at the shore; but the fishermen had 2  
 gone out of them, and were washing their nets. He entered 3  
 one of the boats, which was Simon's, and asked him to  
 put out a little from the land; then he sat and taught the  
 people from the boat. When he had finished speaking to 4

them, he said to Simon, Put out into deep water, and let  
5 down your nets for a catch. Simon answered, Master, we  
have toiled all night and caught nothing; but at your  
6 command I will let down the nets. When they had done  
this, they enclosed such a multitude of fish that their nets  
7 threatened to break; and they beckoned to their partners in  
the other boat to come and help them. So they came, and  
8 both boats were filled to the point of sinking. When Simon  
saw this, he fell down at the feet of Jesus, saying, Depart  
9 from me, for I am a sinful man, Lord! For he was amazed,  
and so were all those with him, at the haul of fish which  
10 they had made; so were also James and John the sons of  
Zebedee, who were Simon's partners. Jesus said to Simon,  
11 Fear not; you will presently be catching men. And when  
they had brought the boats to land, they left all and fol-  
lowed him.

12 While he was in one of the cities, there was there a man  
full of leprosy, who, when he saw Jesus, prostrated himself  
and entreated him, saying, Sir, if you will, you can cleanse  
13 me. He put out his hand and touched him, saying, I will;  
be cleansed; and in that moment the leprosy was gone from  
14 him. But he charged him to tell no one; and said, Go and  
show yourself to the priest, and make for your cleansing  
the offering which Moses ordered, to give them evidence.  
15 But the report about him became the more widespread, and  
crowds assembled to hear him, and to be healed of their  
16 ailments. But he withdrew to uninhabited places, and  
prayed.

17 It happened one day, while he was teaching, that there  
were sitting by certain Pharisees and teachers of the law,  
who had come from many villages of Galilee and Judea  
and from Jerusalem; and the power of the Lord was with  
18 him to heal. Thereupon came men bearing on a litter a  
man who was paralyzed, and they sought to bring him in

and lay him before him. Finding no way of bringing him 19  
 in because of the crowd, they went up to the roof, and let  
 him down through the tiles with the litter into the midst  
 before Jesus. Seeing their faith, he said, Man, your sins are 20  
 forgiven. Then the scribes and the Pharisees began to 21  
 question, saying, Who is this who speaks blasphemies?  
 Who can forgive sins, but God alone? Jesus was aware of 22  
 their questionings, and said to them, Why are you reasoning  
 with yourselves? Which is easier, to say, Your sins are 23  
 forgiven, or to say, Arise and walk? But that you may 24  
 know that the Son of Man has power on earth to forgive  
 sins—(he said to the paralytic) I command you, Arise,  
 take up your bed, and go to your house! And immediately 25  
 he arose before them, and taking up that on which he  
 was lying he went away to his house, glorifying God.  
 And all were seized with amazement, and gave glory to 26  
 God; and they were filled with fear, saying, We have seen  
 marvellous things today!

After this he went forth, and saw a publican named 27  
 Levi sitting at the tax-office, and said to him, Follow me. He 28  
 arose, leaving all, and followed him. Then Levi made a great 29  
 feast for him in his house, and there was a numerous com-  
 pany of publicans and others reclining at the table with 30  
 them. But the Pharisees and their scribes complained to his  
 disciples, saying, Why do you eat and drink with publicans 31  
 and men of bad character? Jesus answered them, Those who  
 are in good health have no need of a physician, but those 32  
 who are ill. I did not come to call righteous men, but  
 sinners to repentance.

It was said to him, John's disciples fast often, and repeat \*33  
 their prayers; so also do the disciples of the Pharisees; but  
 yours eat and drink. Jesus answered, Can you make the 34  
 friends of the bridegroom fast while he is with them? But 35  
 there will come days when the bridegroom will be taken



36 away from them; then, in those days, they will fast. He gave them also a parable: No one cuts a patch from a new garment and puts it on an old garment; if he should do so, the new would be cut open and the patch from the new  
37 would not suit the old. Nor does any one put new wine into old wine-skins; if this should be done, the new wine would burst the skins, and itself would be spilled and the skins  
38 would be spoiled. But new wine must be put into new wine-skins. No one, indeed, who has been drinking old wine  
39 wishes new; for he says, The old is better!

6 He happened on a sabbath to be passing through grain-fields; and his disciples were plucking and eating the  
2 ears of grain, rubbing them in their hands. Certain of the Pharisees said, Why are you doing what is not lawful on  
3 the sabbath? Jesus answered them, Have you not even read this which David did, when he and those with him were  
4 hungry? how he entered the house of God and took the showbread, which only the priests were permitted to eat,  
5 and ate and gave to his companions? And he said to them, Man is master of the sabbath.

6 On another sabbath, when he had entered the synagogue and was teaching, there was a man there whose right arm  
7 was withered. The scribes and the Pharisees watched him, to see whether he would heal on the sabbath, in order that  
8 they might be able to accuse him. Knowing their thoughts, he said to the man with the withered arm, Arise, and stand forth in the midst. And he arose, and stood forth.  
9 Then Jesus said to them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save life, or to  
10 destroy it? Looking around on them all, he said to him, Stretch out your arm. He did so, and his arm was restored.  
11 But they were filled with rage, and debated with one another what they might do to Jesus.

In those days he went out into the mountain to pray; 12  
and he spent the night in prayer to God. When it was day, 13  
he called his disciples to him, and chose from them twelve,  
whom he named apostles: Simon, to whom he gave the 14  
name Peter, and Andrew his brother, James, John, Philip,  
Bartholomew, Matthew, Thomas, James the son of Al- \*15  
phæus, Simon of Cana, Judas the son of James, and Judas 16  
the Traitor, who betrayed him. He then came down with 17  
them, and stood in a level place, with a numerous com-  
pany of his disciples and a multitude of people from all  
Judea and Jerusalem and the coastal region of Tyre and  
Sidon, who came to hear him, and to be cured of their 18  
diseases; those also who were tormented with evil spirits  
were healed. The people all sought to touch him, for power 19  
went forth from him and healed every one.

He looked on his disciples, and said to them: Blessed 20  
are you in poverty, for yours is the kingdom of God. Blessed 21  
are you that hunger now, for you shall be filled. Blessed  
are you who weep now, for you shall laugh. Blessed are 22  
you when men hate you; when they drive you out and  
revile you, and send out an evil report of you, because of  
the Son of Man. Rejoice, in that day, and exult; for your 23  
reward is great in heaven; for thus their fathers did to the  
prophets. But woe to you who are rich! for you have in 24  
full your consolation. Woe to you who now are filled! for 25  
you shall hunger. Woe to you who laugh now! for you  
shall mourn and weep. Woe to you, when all men applaud 26  
you! for thus did their fathers to the false prophets.

Moreover, I say to you who hear, Love your enemies, \*27  
do good to those who hate you, bless those who curse 28  
you, pray for those who abuse you. To him who strikes 29  
you on the one cheek offer also the other; and to him who  
takes away your cloak refuse not your tunic. Give to every 30  
one who asks of you; and if a man takes away your prop-

31 erty, do not demand it back. As you would have men do  
32 to you, thus do to them. If you love those who love you,  
what magnanimity do you show? even bad men love those  
33 who love them. And if you do good to those who do good  
to you, what beneficence do you show? for bad men do  
34 the same. If you lend to those from whom you hope to  
receive, what generosity is yours? evil men lend to their  
35 fellows, meaning to take back the same amount. Nay, love  
your enemies and do them good, and lend hoping for no  
return; then your reward will be great, and you will be  
true sons of the Most High, who is kind to the thankless  
36 and the evil. Be warm-hearted, as your Father is warm-  
37 hearted. Judge not, and you will not be judged; condemn  
not, and you will not be condemned; release, and you will  
38 be released. Give, and it will be given to you; good meas-  
ure, pressed down, shaken together, running over, will  
men pay into your lap; for with the measure that you use  
will measure be given to you.

39 He gave them also this parable: Can the blind lead the  
40\* blind? will they not both fall into the ditch? The disciple  
is not above his teacher; but fitting it is for every one that  
41 he should be like his teacher. Why do you look at the  
splinter in your brother's eye, but take no notice of the  
42 beam in your own eye? How can you say to your brother,  
Brother, let me take out the splinter that is in your eye,  
while you yourself do not perceive the beam that is in  
your eye? Hypocrite, first take out the beam from your eye,  
and then you can see clearly enough to remove the splinter  
43 that is in your brother's eye. For there is no good tree  
that bears bad fruit, nor on the other hand a bad tree that  
44 bears good fruit. Every tree is known by its own fruit;  
figs are not gathered from thorn-bushes, nor grapes from  
45 the bramble. The good man out of the good store in his  
heart brings forth what is good, and the bad man from

the evil store what is evil; for the mouth of each speaks that with which his heart is overflowing.

Why do you address me: Master, master, but do not do the things which I command? As for him who comes to me and hears my commands, and performs them, I will show you whom he is like. He is like a man building a house, who dug deep and founded it on the rock. When a flood arose, the river came with shattering force against that house, but could not shake it; because it was well founded. He who hears, but does not perform, is like a man who built a house on the ground without a foundation; then when the river dashed against it, it fell straight-way; and the ruin of that house was complete.

7 When he had finished uttering all these things in the hearing of the people, he entered Capernaum.

A certain centurion's servant, who was dear to him, was ill, at the point of death. Hearing about Jesus, he sent to him certain elders of the Jews, begging him to come and save the life of his servant. When they came to Jesus, they besought him earnestly, saying, He is worthy to have you do this for him; for he loves our people, and he himself built our synagogue. Jesus went with them; but when he was now not far from the house, the centurion sent friends to him, saying, Master, do not trouble yourself; for I am not worthy to have you come under my roof; whence also I thought myself unworthy to come to you; but say the word, and my servant will be healed. For I also am a man exercising authority, having under me soldiers; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. When Jesus heard this, he wondered at him, and turning to the people who were following him he said, I tell you, I have not found such faith even in Israel. Then those who had been

sent returned to the house, and found the servant restored to health.

- 11† Soon after this, he went to a town called Ain, and his  
12 disciples and a numerous company went with him. As he  
neared the gate of the town, they were bringing out a dead  
man, the only son of his mother, who was a widow; and  
13 very many from the town were with her. When the master  
saw her, he took pity on her, and said to her, Do not weep.  
14 Then he approached and touched the bier, and the bearers  
stood still; and he said, Young man, I command you, Arise!  
15 The dead man sat up, and began to speak; and he gave him  
16 to his mother. Then fear took possession of all, and they  
glorified God, saying, A great prophet has arisen among us;  
17 and, God has visited his people. And this report about him  
went out in all Judea, and in all the surrounding country.  
18 Now John's disciples told him of all these things.  
19 He therefore called two of his disciples and sent them to  
the master, saying, Are you the Coming One, or are we to  
20 await another? When the men came to him, they said, John  
the Baptist sent us to ask of you: Are you the Coming One,  
21 or shall we await another? Thereupon he cured many of  
diseases and plagues and evil spirits, and gave sight to many  
22 blind men. Then he said to them, Go and tell John what  
you have seen and heard: the blind see, the lame walk,  
lepers are cleansed, the deaf hear, the dead are raised, the  
23 oppressed are given glad tidings; and blessed is he who is  
not in doubt of me.  
24 When John's messengers were gone, he proceeded to  
speak to the people about John: What did you go out into  
25 the wilderness to see? a reed shaken by the wind? But what  
did you go forth to see? a man clothed in soft garments? It  
is in palaces that men of fine clothing and luxury are found.  
26 Nay, what did you go to see? a prophet? Yes, I tell

you, and more than a prophet. This is he of whom it is written: 27

I send my messenger before thy face,

Who shall prepare thy way before thee.

I tell you, Among those born of women there is none 28  
greater than John; and yet the least in the kingdom of God  
is greater than he. All the common people and the publicans 29  
who gave heed justified God, in receiving John's baptism;  
but the Pharisees and the lawyers rejected the divine \*30  
plan, not being baptized by him. To what shall I compare 31  
the men of this generation? what do they resemble?  
They are like children sitting in the market-place and 32  
calling to their fellows, saying:

We have piped to you, but you have not danced;

We have wailed, but you have not lamented!

For John came neither eating bread nor drinking wine, and 33  
you say, He is possessed by a demon! The Son of Man 34  
came eating and drinking, and you say, Behold, a glutton  
and a tippler, a boon companion of publicans and outcasts!  
And "wisdom is justified by all her children." 35

One of the Pharisees invited him to dine with him; so he 36  
entered the Pharisee's house, and reclined at the table.  
Now there was in the city a woman of bad character, who, 37  
when she knew that he was dining in the house of the  
Pharisee, brought an alabastrum of ointment; and standing 38  
behind at his feet and weeping, she wet his feet with her  
tears and wiped them with the hair of her head; and she  
kissed his feet, and anointed them with the ointment.  
When the Pharisee who had invited him saw this, he said 39  
to himself, If this man were a prophet, he would know  
what sort of woman she is who is touching him, that she  
is one of evil life. Jesus said to him, Simon, I would say a 40  
word to you. He answered, Master, say on. A certain 41  
money-lender had two debtors; one of them owed him

42 five hundred denarii, and the other fifty. When they had  
nothing with which to pay, he released them both from  
43 the debt. Which of the two will love him more? Simon  
answered, I suppose, the one to whom he remitted the more.  
44 You judge rightly, he said. Then turning to the woman, he  
said to Simon, You see this woman? When I came into  
your house, you gave me no water for my feet; but she has  
wet my feet with her tears, and wiped them with her hair.  
45\* You gave me no kiss; but she, since the time when she  
46 came in, has not ceased kissing my feet. You did not anoint  
my head with oil; but she has anointed my feet with oint-  
47\* ment. Therefore I say to you, She whose many sins are  
forgiven will love much; but he who has little to be for-  
48 given will love little. Then he said to her, Your sins are  
49 forgiven. Thereupon those who were at the table with  
him said to themselves, Who is this who even can forgive  
50 sins? But he said to the woman, Your faith has saved you;  
go in peace.

8 Soon after this he went about through cities and villages,  
preaching and proclaiming the kingdom of God, accom-  
2 panied by the twelve; and there were also with him certain  
women who had been healed of evil spirits and infirmities:  
Mary Magdalene, from whom seven demons had gone out,  
3 and Joanna the wife of Chuza Herod's steward, and Susanna,  
and many others, who from their possessions were rendering  
them assistance.

4 When there had assembled a great company of those who  
were resorting to him from many cities, he gave them a  
5\* parable: A sower went out to sow his seed; and as he sowed,  
some fell on the road, and was trodden under foot, and the  
6 birds of the air devoured it. Other seed fell on rocky ground,  
and as it grew up it withered, for lack of moisture.  
7 Other fell among thorns, and the thorns grew up with it,

and choked it. Still other seed fell on good ground, and 8  
grew, and brought forth fruit a hundredfold. As he said this  
he cried, Let him hear who has ears!

His disciples asked him the meaning of this parable. 9  
He replied, To you it is given to know the hidden truth \*10  
of the kingdom of God; but it is given in parables to the  
rest; these who "see without perceiving, and hear with-  
out comprehending." This is the parable: The seed is the 11  
word of God. Those on the road are those who hear, and \*12  
then the devil comes and takes away the word from their  
hearts, lest they should believe and be saved. Those on the 13  
rocky ground are the ones who, when they hear the word,  
receive it gladly, but have no root; they believe for a  
season, but in a time of temptation they fall away. As for \*14  
the seed falling among thorns: these are the ones who heed,  
but by cares and wealth and the pleasures of life they are  
gradually strangled, and ripen no fruit. Then the seed on 15  
good ground: these, when they hear the word, hold it  
fast in a good and true heart, and bring forth fruit con-  
stantly.

No one lights a lamp to hide it in a vessel, or to put 16  
it under a bed; but to put it on a lamp-stand, so that those  
who come in may see the light. For there is nothing con- 17  
cealed which shall not be revealed, nor aught hidden which  
shall not be known and come to light. Take heed, then, 18  
how you hear; for to him who has will be given, but  
from him who has not will be taken even that which he  
thinks he has.

Now his mother and his brothers came to him, but could 19  
not get near to him because of the crowd. They told him, 20  
Your mother and your brothers are standing outside, wish-  
ing to see you. He answered them, My mother and my 21  
brothers are those who hear the word of God, and do it.

One day he and his disciples embarked in a boat, and 22



- he said to them, Let us cross to the other side of the lake;  
23 so they set out. As they were on the way, he fell asleep.  
But a violent tempest came down upon the lake; the boat  
24 began to fill, and they were in danger. They came and  
waked him, crying, Master, master, we are lost! But he  
arose and rebuked the wind and the raging waves, and  
25 they ceased, and the lake was calm. He said to them,  
Where is your faith? But they were awe-struck and amazed,  
saying to one another, Who then is this, who commands  
even the winds and the waves, and they obey him?  
26†, 27\* They put in at the land of the Gadarenes.<sup>1</sup> When he  
came out on the land, there met him a man from the open  
country who was possessed by demons; for a long time he  
had worn no garment, nor did he live in a house, but only  
28 among the tombs. When he saw Jesus, he uttered a cry,  
and fell down before him, crying loudly, What have I to  
do with you, Jesus, son of the Most High? I beseech you,  
29\* do not torment me! For he commanded the evil spirit to  
come out of the man. (Many times over he had been taken  
by force and kept under guard, bound with chains and  
fettters; but he broke the bonds, and was driven by the  
30 demon into the wilderness.) Jesus asked him, What is your  
name? And he said, Legion; for many demons had entered  
31 him. They entreated him not to command them to go down  
32 into the abyss. Now there was there a herd of many swine,  
feeding on the hill; and they besought him to give them  
33 leave to enter them; and he gave them leave. So the demons  
came out of the man, and entered the swine; and the herd  
rushed down the steep bank into the lake, and were drowned.  
34 When their herdsmen saw what took place, they fled and  
35 brought the news to the city and the hamlets. So the  
people came out to see what had happened; and when

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<sup>1</sup> The Greek adds, *which is opposite Galilee.*

they came to Jesus, and found the man from whom the demons had gone out sitting at Jesus' feet, clothed and sane, they were afraid. Those who had witnessed the event told how the demoniac had been healed. Then the whole population of the Gadarene district begged him to depart from them, for they were seized with terror. He therefore embarked in a boat, and returned. The man from whom the demons had gone forth asked permission to accompany him; but he sent him away, saying, Return to your home, and tell what God has done for you. So he went away and proclaimed through all the province what Jesus had done for him.

When Jesus returned, the people received him with joy, for they were all waiting for him. Thereupon came a man named Jairus, who was the president of the synagogue; and falling at the feet of Jesus he besought him to come into his house; for he had an only daughter, about twelve years old, who was at the point of death. As he went, the crowd pressed about him. Now there was a woman there who for twelve years had suffered from a flow of blood, nor could be cured by any one; and coming from behind she touched the border of his garment, and immediately the flow of her blood ceased. Jesus said, Who is it who touched me? And when all denied, Peter said, Master, there is a crowd surrounding you and pushing against you! But Jesus said, Some one touched me, for I perceive that power has gone forth from me. Then the woman, seeing that she could not be hidden, came trembling; and falling down before him she told before all the people why she touched him, and how she was healed immediately. He said to her, Daughter, your faith has saved you; go in peace. Even as he was speaking, some one came from the house of the president of the synagogue to say to him, Your daughter is dead; trouble the master no further. But

when Jesus heard this, he said to him, Fear not; only believe, and her life shall be saved. When he came to the house, he permitted no one to enter with him but Peter, John, and James, and the father and mother of the child. All were weeping and bewailing her; but he said, Weep not; for she is not dead, but sleeping. But they derided him, for they knew that she was dead. Then taking her by the hand, he cried, Girl, arise! Her spirit returned, and she arose straightway; and he ordered them to give her something to eat. Her parents were beside themselves; but he charged them to tell no one what had happened.

9 Calling together the twelve, he gave them power and  
2 authority over all demons, and to cure diseases; and he sent them forth to proclaim the kingdom of God and to  
3\* heal the sick. He said to them, Take nothing for the way but a staff; no wallet, nor bread, nor money, nor have two  
4 coats. Where you enter a house, there dwell, and thence  
5 go forth. If any will not receive you, when you go out from that city shake off the dust from your feet as a witness against them. So they went out, and passed through the villages, preaching the gospel and healing everywhere.  
7 Now when Herod the tetrarch heard of all these things that were taking place, he was perplexed; for it was said  
8 by some that John had arisen from the dead; by others, that Elijah had appeared; and by still others, that one of  
9 the ancient prophets had risen. Herod said, John I beheaded; but who is this, about whom I hear such things? And he sought to see him.  
10\* When the apostles returned, they recounted to him what they had done. Then he withdrew with them privately  
11 into the open country belonging to Bethsaida. When the people found this out, they followed him; and he welcomed them, and spoke to them about the kingdom of God, and

cured those who were in need of healing. When the day was declining, the twelve came to him and said, Dismiss the people, so that they may go and find lodging and food in the villages and farms round about; for we are here in a lonely place. But he said to them, Do you yourselves give them food to eat. They answered, We have nothing more than five loaves and two fish—unless you would have us go and buy provisions for all this people. For they were about five thousand men. He said to his disciples, Make them recline in companies of about fifty. They did so, and made them all recline. Then he took the five loaves and the two fish, and looking up to heaven he blessed, and broke them, and gave to the disciples to set before the multitude. And all ate, and were satisfied; and that which was left over by them was gathered up, twelve baskets of fragments.

As he was praying in private, his disciples were with him, and he asked them, Who do the people say that I am? They answered, John the Baptist; but some say, Elijah; and others, that one of the ancient prophets has risen. But he said to them, Who do you say that I am? Peter answered, The Anointed of God. He charged them sternly to tell this to no man; and he said, The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be put to death; but on the third day he will be raised up.

He said moreover to all: If any man will follow me, let him deny himself, and take up his yoke daily, and come with me. For whoever would save his life will lose it; but whoever would lose his life for my sake will save it. For what is a man profited, if he gains the whole world, but loses his life? If any man shall be ashamed of me and of my words, of him the Son of Man will be ashamed, when he comes in his glory, and in the glory of the Father and

27 of the holy angels. Verily I say to you, There are some of those standing here who will not taste of death till they see the kingdom of God.

28 About a week after these events, he took with him Peter, John, and James, and went up into the mountain to pray. 29 As he prayed, the expression of his face changed, and his 30 clothing became dazzling white; and lo, there were talking 31 with him two men, namely Moses and Elijah, who appeared in glory, and spoke of his death, which was to take 32 place in Jerusalem. Now Peter and his companions were sleeping heavily; but they awoke, and saw his glory, and 33 the two men who were standing beside him. As these were about to part from him, Peter said to Jesus, Master, it is good for us to be here; so let us make three shelters, one for you, one for Moses, and one for Elijah (hardly knowing 34 what he said). But as he said this, a cloud came and covered them; and they were awe-struck, as they entered the 35 cloud. And a voice came from the cloud: This is my Son, 36 mine elect; hear him. As the words were uttered, Jesus was seen to be alone. But they kept their counsel, and told no one in those days anything of what they had seen.

37 On the following day, as they came down from the mountain, a great company met them. One of the men in the 38 crowd cried, Master, I beseech you to look upon my son, 39 who is my only child; for an evil spirit has possession of him; he cries out suddenly, and it convulses him so that he foams at the mouth; and it hardly gives him respite 40 after the torture. I begged your disciples to drive it out, 41 but they could not. Jesus answered, O faithless and perverse generation, how long shall I be with you and bear 42 with you? bring your son here. Even as he was coming, the demon threw him down and convulsed him. But Jesus rebuked the evil spirit, and healed the boy, and gave him

to his father. And all were amazed at the great power of God. 43

While all were wondering at the many things which he did, he said to his disciples, Give close heed now to my words: The Son of Man is about to be delivered into the hands of men. But they did not understand the saying (it was hidden from them, so that they could not see its meaning), and they were afraid to ask him about it. 44

Now there arose among them a dispute, as to which of them should be their chief. When Jesus saw what they were thinking and debating, he took a little child and placed him by his side, and said to them, Whoever receives this little child in my name receives me; and whoever receives me receives him who sent me. The one who is least among you all, he is greatest. 45

John said, Master, we saw a man driving out demons in your name, and we forbade him, because he was not one of our following. But Jesus said to him, Do not forbid him; for he who is not against you is for you. 46

When at length the time came for him to go up, he made his preparation for the journey to Jerusalem, and sent messengers before him; and these on their way entered a certain village of the Samaritans, to make ready for him. They however did not receive him, because he was seen to be going to Jerusalem. When the disciples James and John saw this, they said, Master, shall we command fire to come down from heaven and consume them? But he turned and rebuked them; and they went on to another village. 51

As they were on the way, a certain man said to him, I will follow you wherever you go. Jesus said to him, The foxes have holes, and the birds of the air have nests; but the Son of Man has no place in which to lay his head. 52

59 He said to another, Follow me. But he said, Let me first  
60 go and bury my father. Jesus said to him, Let the dead  
bury their own dead; but do you go and proclaim the king-  
61 dom of God. Another said, I will follow you, Master; but  
62 first let me bid farewell to the members of my family. But  
Jesus replied, No man who puts his hand to the plough and  
looks behind him is fit for the kingdom of God.

IO After this the master appointed seventy others, and sent  
them two by two before him to every city and place  
2 where he was to come. He said to them, The harvest is  
abundant, but the labourers are few; pray therefore the  
Lord of the harvest to send out labourers for his reaping.  
3,4\* Go forth; I send you out as lambs among wolves. Carry  
no money-bag, nor wallet, nor sandals; and enter into fel-  
5 lowship with no one on the road. Where you enter a house,  
6 first say, Peace to this house! If then there is there one de-  
serving of the blessing, your peace will rest upon him; but  
7 if not, it will return to you. Dwell in that house, eating  
and drinking what they provide; for the labourer earns his  
8 wage. Go not from house to house. When you enter a city,  
9 and they receive you, eat what is set before you, heal the  
sick who are there, and say to them, The Kingdom of God  
10 is at your door. When you enter a city, and they do not  
receive you, then say, as you go out into its marketplaces,  
11 Even the dust of your city that clings to our feet we wipe  
off against you; but know this, that the kingdom of God  
12\* is at hand! I tell you that it will be better for Sodom in  
13 the day of judgment than for that city. Woe to you Chora-  
zin! woe to you, Bethsaida! for if the wonders which have  
been done in you had been done in Tyre and Sidon, they  
would long ago have repented, sitting in sackcloth and  
14 ashes. Nay, it will be better for Tyre and Sidon in the judg-  
15 ment than for you. And you, Capernaum, shall you be ex-

alted to heaven? you shall be brought down to Hades! He who hears you hears me, and he who rejects you rejects me; but he who rejects me rejects him who sent me. 16

The seventy returned with joy, saying, Master, even the demons are subject to us in your name. He said to them, I saw Satan falling as lightning from heaven! See, I give you power to tread on serpents and scorpions, and authority over all the might of the adversary; nor can anything harm you. Yet rejoice not in this, that the evil spirits are subject to you; but rather, that your names are written in heaven. 17 18 19 20

At that time he exulted in the holy spirit and said, I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding, and hast revealed them to babes; yea, Father, for thus it was pleasing in thy sight. All things have been delivered to me by my Father; and no one knows who the Son is, but the Father; nor who the Father is, but the Son, and he to whom the Son will reveal him. Turning to the disciples, as they were by themselves, he said, Blessed are the eyes that see what you see; for I tell you that many prophets and kings have wished to see what you see, but have not seen; and to hear what you hear, but have not heard. 21 22 23 24

A certain lawyer undertook to test him, saying, Master, what must I do to gain eternal life? He answered, What is written in the law? how do you read? He replied, Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy might; and thy neighbour as thyself. Jesus said to him, You have answered well; do thus, and you will be saved. But he, wishing to justify himself, said to Jesus, And who is my neighbour? Jesus made answer: A certain man on his way down from Jerusalem to Jericho fell into the hands of robbers, who stripped and beat him, and then went away, leaving him half dead. 25 26 27 28 29 30



31 A certain priest happened to be going down that way; but  
32 when he saw him, he passed by on the other side. So also  
a Levite, who came to the place, saw him, but passed by  
33 on the other side. But a certain Samaritan on his journey  
came where he was; and when he saw him, he was moved  
34 with pity, and came and bound up his wounds, putting on  
them oil and wine; then setting him on his own riding-  
beast, he brought him to an inn, and took care of him.  
35 On the morrow he took out two denarii and gave them to  
the innkeeper, saying, Take care of him; and whatever you  
spend more than this I will repay to you on my return.  
36 Which of these three seems to you to have been the neigh-  
37 bour of him who fell into the hands of the robbers? He  
answered, The one who showed him mercy. Jesus said to  
him, Go and do likewise.

38 As they journeyed, he entered a certain village; and a  
39 woman named Martha received him into her house. She  
had a sister named Mary; and she sat at the Master's feet  
40 and listened to his words. But Martha, over-busy with  
elaborate entertaining, approached him and said, Sir, do  
you not care that my sister has left me to serve alone? bid  
41 her then to give me help. But the master answered her,  
42 Martha, Martha, are you greatly disturbed? Mary has  
chosen the good portion, which shall not be taken from her.

II As he was praying in a certain place, when he ceased  
one of his disciples said to him, Master, teach us to  
2 pray, as John taught his disciples. He said to them, When  
you pray, say: Father, hallowed be thy name. May thy  
3,4\* kingdom come. Give us our bread day by day. Forgive  
us our sins, as we also will forgive every one who sins  
against us. And let us not yield to temptation.

5 He said to them, Suppose that one of you should have  
a friend, and should go to him at midnight and say, Friend,

lend me three loaves; for a friend of mine has come to me 6  
from a journey, and I have nothing to set before him; and 7  
he should answer from within, Do not give me this trouble;  
the door is now fastened, and my children are with me in  
bed; I cannot rise and give to you. I tell you, Though he 8  
will not rise and give to him because he is his friend, yet  
because of his importunity he will rise and give him what  
he needs. So I say to you, Ask, and it will be given you; 9  
seek, and you will find; knock, and the door will be opened  
for you. For every one who asks receives, and he who seeks 10  
finds, and to him who knocks the door is opened. Which of 11  
you who is a father, if his son asks for a fish, will instead  
of a fish give him a serpent? or if he asks for an egg, will 12  
give him a scorpion? If then you, with all your imperfec- 13  
tion, know that you must give good gifts to your children,  
how much more will your heavenly Father give the holy  
spirit to those who ask him?

He was casting out a demon that caused dumbness; and 14  
when the demon had come out, the dumb man spoke; and  
the people were astonished. But some of them said, It is 15  
by the power of Beel-zebül, the prince of the demons, that  
he casts out demons. Others, tempting him, asked of him 16  
a sign from heaven. But he, knowing their thoughts, said 17  
to them, Any kingdom divided against itself is laid waste,  
and any household thus divided comes to downfall. If then 18  
Satan is divided against himself, how shall his kingdom  
stand? since you say that by the power of Beel-zebül I cast  
out demons. And if it is by the power of Beel-zebül that 19  
I cast out demons, by whose power do your sons cast  
them out? so they shall be your judges. But if it is by the 20  
finger of God that I drive out the evil spirits, then the  
kingdom of God has come to you. When the mighty man 21  
fully armed guards his own court, his possessions are in  
safety; but when one mightier than he comes upon him 22

- and conquers him, he takes away his armour in which he  
23 trusted, and divides his plunder. He who is not with me  
is against me, and he who gathers not with me scatters.
- 24 When the evil spirit comes out from the man, it passes  
through waterless regions seeking a resting-place; then  
finding none, it says, I will return to the dwelling from  
25 which I came out. When it arrives there, it finds it swept  
26 and adorned. Thereupon it goes and takes seven other  
spirits more evil than itself, and they enter and dwell  
there; and the last condition of that man is worse than the  
27 first. As he said this, a woman in the crowd called out to  
him, Blessed is the womb that bore you, and the breasts  
28 that nourished you! But he said, Then blessed are those  
who hear the word of God and retain it.
- 29 When the people were gathering about him, he proceeded  
to say: This is a perverse generation; it demands a sign,  
30 but no sign shall be given to it but that of Jonah. For as  
Jonah was a sign to the Ninevites, so also shall the Son  
31 of Man be to this generation. [The queen of the south will  
stand in judgment against the men of this generation, and  
will convict them; for she came from the ends of the earth  
to hear the wisdom of Solomon; but something greater than  
32 Solomon is here. The Ninevites will stand in judgment  
against this generation, and will condemn it; for they re-  
pent at Jonah's preaching; but something greater than  
33\* Jonah is here.] No one lights a lamp and puts it in a hiding-  
place, or under a peck-measure, but on a lamp-stand, so  
34† that those who enter may see the light. The lamp of the  
body is the eye; when your eye is clear, your whole body  
is lighted up; but if your eye is diseased, your body is  
35 darkened. Take heed then lest the source of light within  
36\* you be dark. If however your whole body is lighted up,  
with no part dark, then all about you will be light; just  
as the lamp lights you with its brightness.

As he spoke, a Pharisee invited him to dine with him; 37  
 and he went in, and reclined at the table. But the Pharisee 38  
 saw with surprise that he had not washed before the meal.  
 The master said to him, You Pharisees cleanse the outside †39  
 of the cup and the platter, but your inward part is full of  
 extortion and wickedness. Foolish ones, did not he who 40  
 made the outside make also the inside? Nay, make right \*41  
 what is within, and you will have all clean. But woe to 42  
 you Pharisees! for you tithe mint and rue and various  
 herbs, but neglect justice and the love of God; to these  
 you should attend, yet without neglecting those others.  
 Woe to you Pharisees! for you love the foremost seats in 43  
 the synagogues, and the salutations in the marketplaces.  
 Woe to you! for you are like the graves which are unmarked, 44  
 over which men walk without knowing it. Here a certain 45  
 lawyer spoke up, saying to him, Master, when you say  
 these things you reproach us also. He answered, Woe also 46  
 to you lawyers! for you load men with burdens difficult  
 to bear, but you yourselves will not touch the burdens 47  
 with one of your fingers. Woe to you! for you build the 47  
 tombs of the prophets, and your fathers killed them. So \*48  
 you bear witness and consent to the deeds of your fathers;  
 for they killed them, and you are their children. Therefore 49  
 also *The Wisdom of God* says: I will send to them prophets  
 and messengers, and some of them they will kill and per-  
 secute, that the blood of all the prophets, which was shed 50  
 since the founding of the world, may be required of  
 this generation; from the blood of Abel to the blood of 51  
 Zachariah, who perished between the altar and the sanctu-  
 ary; verily I say to you, It shall be required of this genera-  
 tion. Woe to you lawyers! for you have taken away the 52  
 key of knowledge; you yourselves have not entered, and  
 those who would enter you have hindered.

When he came forth from that place, the scribes and the 53

Pharisees pressed hard upon him, and sought to make him pronounce on many matters; laying snares for him, in order to seize upon some word of his.

12 At this time, when multitudes of the people were gathering, so that they trod on one another, he said to his disciples, Above all, beware of the leaven of the  
2 Pharisees (that is, of their hypocrisy). There is nothing concealed which shall not be revealed, nothing hid which  
3 shall not be made known. Therefore what you say in the dark will be heard in the light, and what you whisper in  
4 the inner chambers will be proclaimed on the housetops. I say to you my friends, Do not fear those who kill the body,  
5 but after that can do no more. I will show you whom to fear: fear him who after he has killed has power to cast  
6 into Gehenna; indeed I say to you, Fear him! Are not five sparrows sold for two farthings? yet not one of them is  
7 forgotten in the sight of God. Even the hairs of your head are all numbered. Fear not; you are of more value than  
8 many sparrows. I say to you, Whoever shall confess me before men, the Son of Man will confess him before the  
9 angels of God; but he who denies me before men shall be  
10 denied before the angels of God. Any one who speaks a word against the Son of Man may be forgiven; but he who utters blasphemy against the holy spirit will not be for-  
11 given. When they bring you before synagogues and magistrates and rulers, do not be anxious how to answer, or  
12 what to say; for the holy spirit will teach you forthwith what you have need to say.

13 One out of the crowd said to him, Master, command my  
14 brother to share the inheritance with me. But he answered,  
15 Man, who made me a judge or a divider over you? And he said to them, Take care to keep yourselves from all covetousness; for though a man be wealthy, his life is not saved

by his possessions. He gave them this illustration: The  
ground of a certain rich man produced abundantly; and he  
took counsel with himself, saying, What shall I do, since  
I have no room for stowing away my crops? And he said,  
This I will do: I will pull down my barns, and build  
greater, and there I will stow away all the grain and my  
other goods; and I will say to my soul, Soul, you have  
many good things laid up for many years; take your ease,  
eat, drink, and enjoy yourself. But God said to him, Fool-  
ish one, this night your life is taken from you; whose  
then shall be all this which you have prepared? Thus it is  
with him who stores up riches for himself, but is not rich  
in the sight of God.

He said to his disciples: Therefore I say to you, Do not  
be anxious about the means of life, what you shall eat;  
nor for your body, what you shall put on. For the life is  
more than food, and the body than clothing. Consider the  
ravens, which neither sow nor reap, nor have store-chamber  
nor barn; but God provides for them; of how much more  
value are you than the birds! And what one of you by  
anxious care can add a cubit to his stature? If then you  
have not even a little power, why give anxious thought to  
the other matters? Consider the lilies, how they grow; they  
neither toil, nor spin; yet I say to you that even Solomon  
in all his glory was not arrayed like one of these. If then  
God so clothes the grass in the field, which is there today,  
and tomorrow is thrown into the baking-oven, how much  
more will he clothe you, O you of little faith! Seek not  
what you shall eat, and what you shall drink, nor be  
anxious in mind; for all these things the nations of the  
world are seeking after; but your Father knows that you  
have need of them. Nay, strive after his kingdom, and  
these things will be added to you. Fear not, little flock,  
for it is your Father's good pleasure to give you the king-

33 dom. Sell what you have, and give alms; provide for yourselves purses which will never wear out, an unfailing treasure in heaven, where no thief can approach, nor moth  
34 destroy. For where your treasure is, there will your heart be also.

35,36 Let your loins be girded, and your lamps burning; and be yourselves like men waiting for their master, when he shall return from the marriage feast; so that when he comes and knocks, the door may be opened to him straightway.  
37 Blessed are those servants, whom the master when he comes shall find watching. Verily I say to you, He will gird himself and make them recline at the table, and will come  
38 and serve them. And if he comes in the second watch, or  
39 in the third, and finds them so, blessed are they. Know this, that if the householder knew in what hour the thief was coming, he would not let his house be broken into.  
40 Then be ready; for in an hour when you are not expecting it the Son of Man is coming.

41 Peter said to him, Master, do you speak this parable to  
42 us, or to all? He replied: Who then is the faithful and wise steward, whom his master shall set over the servants in his house, to give them their portion of food in due season?  
43 Blessed is that servant, whom his master, when he comes,  
44 shall find so doing. Verily I say to you, He will set him  
45 over all his possessions. But if that servant shall say to  
‘ himself, My master is postponing his return, and shall  
‘ proceed to beat the menservants and maidservants, and to  
46\* eat and drink and be drunken; the master of that servant will come on a day when he is not looking for him, and in an hour when he is unaware, and will divide him his portion with the faithless.

47 The servant who knows his master's will, but neither makes ready for him nor does according to his wish, shall  
48 be beaten with many stripes; but he who in ignorance does

things deserving punishment shall be beaten with few stripes. From every one to whom much is given, much will be required; and if a man has been intrusted with much, from him will especially be demanded.

I came to bring fire upon the earth; and how I wish that \*49  
it were already kindled! A baptism I have yet to receive; 50  
and how I am oppressed till it is accomplished! Do you 51  
think that I came to bring peace to the earth? I tell you,  
Not peace, but dissension. Henceforth will a household of 52  
five be divided, three against two, and two against three.  
They will stand in dissension, father against son, and son 53  
against father; mother against daughter, and daughter  
against her mother; mother in law against her daughter  
in law, and daughter in law against her mother in law.

He said also to the people: When you see a cloud rising 54  
in the west, you say at once, A shower is coming; and so  
it turns out. When you see the south wind blowing, you 55  
say, We shall have the sirocco; and it comes. Pretenders! 56  
You know how to interpret the appearance of the earth  
and of the heavens; how is it that you cannot see how to  
interpret this present time? Why is it that even from your 57  
own knowledge you cannot judge rightly? When you are 58  
going with your adversary to the magistrate, make effort  
on the way to settle with him; lest he drag you before  
the judge, and the judge deliver you to the officer, and the  
officer throw you into prison. Then, I tell you, you will 59  
not come out until you have paid the very last farthing.

13 There came at that time some to tell him of the Gali-  
leans whose blood Pilate had mingled with the blood  
of their sacrifices. He answered them, Do you suppose that 2  
these Galileans were greater sinners than any other of the  
Galileans, because they thus suffered? No, I tell you; but 3  
unless you repent, you shall all likewise perish. Or those \*4



eighteen, on whom the tower at Siloam fell, and killed them; do you suppose that they were greater sinners than  
5 any other of the inhabitants of Jerusalem? No, I tell you; but unless you repent, you shall all likewise perish.

6 He gave them this parable: A man had a fig tree planted in his garden, and when he came to look for fruit on it  
7 he found none. He said to his gardener, For three years, now, I have been coming to look for fruit on this fig tree, without finding any; cut it down; why should it even use  
8 up the soil? But he answered, Master, let it alone for this year also, until I have dug around it and put in fertilizer; if it  
9 thenceforth bears fruit, well; if not, you shall cut it down.

10 Now he was teaching in one of the synagogues on the sabbath; and a woman was there, who for eighteen years  
11 had been kept infirm by an evil spirit; and she was bent over, unable to stand upright at all. When Jesus saw her,  
12 he called her to him, and said, Woman, you are freed from your infirmity; and as he laid his hands upon her, she im-  
13 mediately was made straight, and glorified God. But the president of the synagogue, displeased because Jesus had  
14 healed on the sabbath, said to the people, There are six days in which men ought to work; in these you may come  
15 and be healed, but not on the sabbath day. The master answered, You hypocrites, does not each one of you on the  
16 sabbath loose his ox or his ass from the stall and lead it away to water? Then this one, who is a daughter of Abra-  
17 ham, she whom Satan has bound for these eighteen years, should she not have been loosed from this bond on the  
18 sabbath day? As he said this, his opponents were all put to shame; and all the people rejoiced at the wonderful  
19 things that were done by him.

He said moreover: What is the nature of the kingdom of  
19 God, and to what shall I compare it? It is like a grain of

mustard seed, which a man took and planted in his garden; and it grew and became a tree, so that the birds of the air made their home in its branches. Again he said, To what shall I compare the kingdom of God? It is like leaven, which a woman took and buried in three measures of flour, until the whole was leavened.

So he passed through cities and villages, teaching, and proceeding on his way to Jerusalem. Some one said to him, Master, are they few who are to be saved? He said to them, Strive to enter by the narrow door; for many, I tell you, will seek to enter, but will not be able. After the master of the house has risen and made the door fast, you thereupon will stand outside and knock at the door, saying, Master, open to us! but he will answer you, I know not whence you are. Then you will proceed to say, We have eaten and drunk in your presence, and you taught in our streets; but he will say, I tell you, I know not whence you are; depart from me, all you evildoers! There will be weeping and gnashing of teeth, when you shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out. And they will come from the east and the west, from the north and the south, and will recline at the feast in the kingdom of God. Verily there are last who shall be first, and first who shall be last.

At that time certain Pharisees came and said to him, Go forth, away from this region; for Herod is seeking to kill you. He said to them, Go and tell that fox: "I shall cast out demons and perform cures today and tomorrow, and on the third day I shall be delivered up." For indeed it must be that I work today and tomorrow, and on the third day go my way; for it is not possible that a prophet should perish elsewhere than in Jerusalem. O Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! how often would I have gathered your children, as a

hen gathers her brood under her wings; but you would  
35\* not have it! Lo, your house is soon to be abandoned by  
you. I say to you, You shall not see me until the time comes  
when you shall say, Blessed is he who comes in the name  
of the Lord!

14 As he entered the house of one of the chief men of the  
Pharisees on the sabbath to dine, they were watching  
2 him. And there before him was a man who was afflicted  
3 with the dropsy. Jesus addressed the lawyers and Pharisees,  
saying, Is it lawful to heal on the sabbath, or not? They  
4 were silent. Thereupon he healed the man, and sent him  
5 away. Then he said to them, If an ass or an ox belonging  
to any one of you were to fall into a well, would he not  
6 straightway draw it out on the sabbath day? They were  
unable to answer him as to this.

7 He gave a word of counsel to the guests, when he ob-  
served how they chose the chief seats, saying to them,  
8 When you are invited by any one to a feast, do not recline  
in the foremost place; lest it should happen that some one  
of higher rank than you should have been invited by him,  
9 and that then he who invited you both should come and  
say to you, Give place to this man; whereupon you would  
10 proceed with shame to take the lowest place. But when you  
are invited, go and recline in the lowest place; so that when  
he who invited you comes, he may say to you, Friend, go  
up higher; then you will be honoured in the sight of all  
11 your fellow guests. For every one who exalts himself will  
be humbled, and he who humbles himself will be exalted.

12 He said also to him who had invited him, When you  
give a dinner or a supper, do not call in your friends, your  
brothers, your relatives, or your wealthy neighbours; lest  
they in turn invite you, and you thus be recompensed.  
13 But when you make a feast, call in the poor, the maimed,

the lame, the blind; and blest you will be; for they have 14  
nothing with which to repay you, but you will have your  
recompense in the resurrection of the righteous.

One of those who were reclining at the table, on hearing 15  
this, said to him, Blessed is he who shall take part in the  
feast in the kingdom of God! Jesus said to him, A certain 16  
man gave a great supper, to which he invited many; and 17  
he sent out his servant at supper time to say to the invited  
guests: Come now, for everything is ready. At once they \*18  
all began to excuse themselves. The first said, I have bought  
a field, and am obliged to go and see it; I beg you to have  
me excused. Another said, I have bought five yoke of oxen, 19  
and am on my way to try them; I beg you to make my  
excuses. Another said, I have married a wife, and for that 20  
reason I cannot come. So the servant came and told his 21  
master these things. Then the householder was angry, and  
said to his servant, Go out quickly into the streets and  
lanes of the city, and bring in here the poor, the maimed,  
the blind, and the lame. The servant reported: Sir, what 22  
you commanded is done, and yet there is room. Then the 23  
master said to the servant, Go out into the roads and  
hedges, and urge men to come in, so that my room may  
be filled. For I tell you that none of those men who were 24  
invited shall taste of my supper.

When the people in large number were going along the 25  
way with him, he turned and said to them, If any man 26  
comes to me, and will not put aside his father and mother,  
wife and children, brothers and sisters, yes, even his own  
life, he cannot be my disciple. He who will not take up \*27  
his yoke and follow me cannot be my disciple. What one 28  
of you, wishing to build a tower, will not first sit down  
and estimate the cost, to see whether he has enough to  
complete it? Lest when he has laid the foundation, and 29  
then is not able to finish, all the beholders proceed to

30 ridicule him, saying, This man began to build, but could not  
31 finish. Or what king, preparing to wage war with another  
king, will not first sit down and make calculation whether  
he is able with ten thousand to encounter him who comes  
32 against him with twenty thousand? If not, then while the  
other is still far distant, he will send an embassy to seek  
33 conditions of peace. So then any one of you who will not  
34 renounce all his possessions cannot be my disciple. Salt is  
good; but if even the salt should become tasteless, with  
35 what could it be seasoned? It would be fit neither for the  
soil nor for the dunghill, but must be thrown away. Let  
him hear who has ears.

15 Now many publicans and men of bad character were  
2 coming close about him, to hear him. The Pharisees  
and the scribes were incensed, and said, This man receives  
3 outcasts, and eats with them! He therefore gave them this  
4 parable: Which one of you, having a hundred sheep, and  
losing one of them, does not leave the ninety-nine in the  
field, and go after the one that is lost, until he finds it?  
5 And when he has found it, he takes it on his shoulders,  
6 rejoicing. Then coming to his house he calls together his  
friends and neighbours, saying to them, Rejoice with me,  
7 for I have found my sheep that was lost! I tell you that  
in like manner there is more joy in heaven over one re-  
pentant sinner than over ninety-nine righteous men who  
8 have no need to repent. Or what woman who has ten silver  
pieces, if she loses one piece, does not light a lamp and  
sweep the house, and search diligently until she finds it?  
9 Having found it, she calls together her friends and neigh-  
bours, saying, Rejoice with me, for I have found the silver  
10 piece which I lost! Likewise, I say to you, there is joy  
among the angels of God over one sinner who repents.  
11,12 And he said, A certain man had two sons. The younger

of them said to his father, Father, give me the portion of the property that is my own share. So he divided the property between them. Not many days after, the younger son gathered all that was his, and journeyed away to a distant country, and there wasted his possessions in a dissipated life. When he had spent all, there came upon that country a severe famine, and he found himself in dire need. He thereupon entered the service of one of the citizens of that land, who sent him out into his fields to feed swine. He would gladly have satisfied his hunger with the pods which the swine ate; but no one gave them to him. When he came to himself, he said: How many of my father's hired men have food in abundance, while I here am dying of hunger! I will arise and go to my father, and will say to him, Father, I have sinned against God, and against you; I am no longer worthy to be called your son; make me (if you will) one of your hired servants. So he set out, and came to his father. While he was still in the distance his father saw him, and was deeply moved, and ran and fell on his neck and kissed him. The son said to him, Father, I have sinned against God, and against you, and am no longer worthy to be called your son. The father said to his servants, Quick! bring out one of the best robes and put it on him; put a ring on his hand and shoes on his feet; and bring the fattened calf, and kill it; and let us eat with rejoicing; for here is my son, who was dead, and is alive; who was lost, but is found! So they began to make merry. Now his older son was in the field; and as he drew near to the house, he heard music and dancing; so he called one of the servants, and inquired what all this might be. He said to him, Your brother has come; and your father has killed the fattened calf, because he has received him safe and sound. But he was angry, and would not go in, though his father came out and urged him. He said to his

father, During all these years I have been serving you, and I never have neglected any command of yours; yet you never gave me even a kid, so that I might make merry with  
30 my friends. But when this son of yours came, who had devoured your property with harlots, you killed for him  
31 the fattened calf! He said to him, Son, you are always with me, and all that I have is yours; but there was need to  
32 make merry and rejoice; for your brother was dead, and is alive; he was lost, but is found.

16 He said also to the disciples: A certain rich man had a steward, concerning whom he had information that  
2 he was wasting his property. He summoned him, and said, What is this that I hear about you? Render the account of your stewardship; for you can no longer be my steward.  
3 The man said to himself, What shall I do, now that my employer is taking the office away from me? I am unable  
4 to dig, and ashamed to beg. I know what I can do, so that when I am put out of the stewardship, men will receive  
5 me into their houses. So he summoned each one of his employer's debtors; and said to the first, How much do  
6 you owe my master? He answered, A hundred measures of oil. He said, Take your receipt, sit down here and write  
7 fifty. Then he said to another, And you, how much do you owe? He answered, A hundred measures of wheat. He said  
8\* to him, Take your receipt, write eighty. Did the lord of the estate praise his faithless manager, because he had acted shrewdly (for the sons of this world are more sagacious  
9\* than the sons of light, in the dealings with their fellow men)? and do I say to *you*, Gain friends for yourselves with  
10 base lucre, so that when it is gone, you may be received into the eternal abodes? He who is faithful with little is faithful also with much; and he who is unfaithful with  
11 little is unfaithful also with much. If then you have not

been trustworthy with the false riches, who will intrust you with the true? And if you have not been faithful with the possessions of others, who will give you your own? No servant can serve two masters; for either he will dislike the one, and love the other; or else he will hold to the one, and disregard the other. You cannot serve God and worldly gain.

Certain Pharisees who were money-lovers heard all this, and scoffed at him. He said to them, You are of those who justify themselves in the sight of men; but God knows your hearts; for things which are in high honour among men are abomination in the sight of God. Until John, there were the law and the prophets; from his time on, the kingdom of God is proclaimed, but every man treats it with violence. Yet it is easier for heaven and earth to pass away than for one point of the law to perish. Whoever puts away his wife, and marries another, commits adultery; and he who marries one who has been divorced by her husband commits adultery.

There was once a rich man, who was clothed in purple and fine linen, and lived his daily life of joyous luxury. At his gate lay a beggar named Lazarus, covered with sores; longing to be fed with the crumbs that fell from the rich man's table; even the dogs came and licked his sores. At length the beggar died, and was borne away by the angels to Abraham's bosom; the rich man also died, and was buried. In Hades, suffering torments, he looked up and saw Abraham afar off, and Lazarus in his bosom. So he cried out, saying, Father Abraham! take pity on me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am in agony in this flame. But Abraham answered, Son, remember that in your lifetime you received your good things, and Lazarus in the same time evil things; now he is comforted here, while you are in



- 26\* torture. And besides, between us and you there is a great gulf fixed, so that those who would pass over to you cannot do so; nor can any pass over thence to us. But he said, I beseech you then, father, to send him to my father's household, for I have five brothers; so that he may testify to them, lest they also come to this place of torment.
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- 28
- 29 But Abraham said, They have Moses and the prophets, let them listen to them. He said, Nay, father Abraham, but if one comes to them from the dead, they will repent.
- 30
- 31 But he replied, If they do not heed Moses and the prophets, neither will they be persuaded, even if one rises from the dead.

17 He said to his disciples, It must indeed be that pitfalls will come; but woe to him through whom they come!

- 2 Better for him if a millstone were hung about his neck and he were thrown into the sea, than that he should lead astray one of the least of these; take heed to yourselves. If your brother wrongs you, reprove him; and if he repents, forgive him. If he sins against you seven times in the day, and seven times turns again to you, saying, I repent; you shall forgive him.
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- 5 The apostles said to the master, Increase our faith.
- 6 He replied, If you had faith as a grain of mustard seed, you could say to this sycamine tree, Be uprooted and planted in the sea; and it would obey you.

- 7 What one of you who has a servant ploughing or tending sheep will say to him, when he comes in from the field, Come now and recline at the table? On the contrary, he will say to him, Make ready what I am to have for my supper, and gird yourself and serve me until I have eaten and drunk; and after that you may eat and drink. Does he thank the servant for doing what he was bidden? So also you must say, when you have done all that you are com-
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manded to do, We are unprofitable servants; we have done only what we were obliged to do.

Now in the course of his journey to Jerusalem he was passing between Samaria and Galilee. As he entered a certain village, there met him ten lepers, who, standing at a distance from him, cried out, Jesus, master, have pity on us! When he saw them, he said to them, Go and show yourselves to the priests. And as they went, they were cleansed. Then one of them, as he saw that he was healed, turned back, shouting his praise to God; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. Jesus said, Were not the ten cleansed? where are the nine? Were there none found to return and give praise to God but this alien? And he said to him, Arise and go your way; your faith has healed you.

Being asked by the Pharisees, when the kingdom of God was to come, he answered, The kingdom of God does not come according to observation; nor shall they say, It is here; or, It is there; for the kingdom of God is in the midst of you.

He said to the disciples: Days will come, when you will greatly desire to see the day of the Son of Man, but will not see it. When they say to you, See, he is here! or, He is there! do not go, nor follow after them. For as the bolt of lightning illumines from the one horizon to the other, so will be the Son of Man. But first he must suffer many things, and be rejected by this generation. Even as it was in the days of Noah, so will it be in the days of the Son of Man. They were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. So also as it happened in the days of Lot: they were eating and drinking, buying and selling, planting and building; but

on the day when Lot went forth from Sodom, it rained fire  
30 and brimstone from heaven, and destroyed them all; even  
so will it be in the day when the Son of Man is revealed.  
31\* In that day, if a man is on the housetop, and his outer  
garments are in the house, let him not go down to take  
them; and let him who is in the field likewise not turn back.  
32,33 Remember Lot's wife. Whoever seeks to gain his life shall  
34 lose it; and he who would lose it shall save it. I say to  
you, In that night there will be two men in one bed; the  
35 one will be taken, and the other will be left. Two women  
will be grinding together; the one will be taken, and the  
37 other left. They said to him, Where, master? He answered,  
"Where the dead body lies, there the vultures also will be  
gathered."

18 He gave them a parable to the effect that they must  
2 always pray and never despair. In a certain city, he  
said, there was a judge, who neither feared God nor re-  
3 garded man. There was a widow in that city, who kept  
coming to him and saying, Give me justice of my ad-  
4 versary. For a time he would not; but at length he said  
to himself, Even though I neither fear God nor regard  
5 man, yet because this widow troubles me I will give her  
justice, lest she wear me out by her perpetual coming.  
6 And the master said: Hear what the unjust judge says!  
7\* and will not God give justice to his elect who cry to him  
day and night, even if he is slow to anger in their behalf?  
8\* I tell you, He will give them speedy satisfaction. Yet when  
the Son of Man comes, will he find faith on the earth?  
9 He uttered also this parable to some who were confident  
of their own righteousness, and contemptuous of others:  
10 Two men went up to the temple to pray; the one a Phari-  
11\* seee, and the other a publican. The Pharisee stood and  
prayed thus: God, I thank thee that I am not as other men

are; extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. The publican, standing at a distance, would not even raise his eyes to heaven, but beat his breast, saying, God, be merciful to me, a sinner! I tell you, This man went down to his house approved of God rather than the other. For every one who exalts himself shall be humbled, and he who humbles himself shall be exalted.

They brought to him also little children, that he might touch them; but the disciples who saw it rebuked them. But Jesus called them to him, saying, Let the children come to me, do not forbid them; for of such is the kingdom of God. Verily I say to you, Whoever does not receive the kingdom of God as a child can not enter it.

One of the chief men asked him, Good master, what must I do in order to gain eternal life? Jesus answered, Why do you call me good? only one is good, namely God. You know the commandments: Do not commit adultery, do not kill, do not steal, do not bear false witness, honour your father and mother. He said, All these I have kept from my youth up. When Jesus heard this, he said to him, One thing you lack yet: sell all that you have, and distribute it to the poor (and you will have treasure in heaven), and come and follow me. But when he heard this, he was sorely disappointed, for he was very wealthy. Jesus, seeing him thus, said, How hard it is for those who have riches to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God. Those who heard said, Who then can be saved? He answered, Things which are impossible with men are possible with God. Peter said, We indeed have left behind our possessions, and have followed you. He said to them, Verily I say to you, There is no one who has left home, or wife, or brothers, or kinsmen, or children, for

30 the sake of the kingdom of God, who shall not receive many times as much in this age, and in the world to come life everlasting.

31 Speaking only to the twelve, he said, We now are going up to Jerusalem, and all the things written by the prophets  
32 concerning the Son of Man will be accomplished. For he will be delivered up to the Gentiles, and will be mocked,  
33 shamefully treated, and spit upon; they will scourge him, and put him to death; but on the third day he will rise  
34 from the dead. They however could not at all comprehend this, for the thing was hidden from them, and they did not know the meaning of his words.

35 As he was drawing near to Jericho, a blind man was  
36 sitting by the wayside begging. When he heard the crowd  
37 going by, he inquired what this meant. They told him,  
38 Jesus, the Nazarene, is passing by. He cried out, Jesus, son  
39 of David, have pity on me! The leaders of the crowd charged him to hold his peace; but he cried out the more  
40 loudly, Son of David, have pity on me! Jesus stood, and ordered him to be brought to him; and when he had come  
41 near, he asked him, What would you have me do for you?  
42 He answered, Sir, I would receive my sight. Jesus said to  
43 him, Receive your sight; your faith has healed you. Immediately his sight was restored, and he followed him, glorifying God; and all the people who saw it gave praise to God.

19 Then he came into Jericho, and was passing through  
2 the city. Now there was a man there named Zacchæus, a chief publican, and wealthy. He was eager to see  
3 what sort of man Jesus was; but could not, because of the  
4 crowd, for he was of small stature. So he ran on ahead, and climbed a sycamore tree to see him, for he was to  
5 pass that way. When Jesus came to the place, he looked

up, and said to him, Zacchæus, come down now, for I must stay at your house today. He made haste to come down, and received him joyfully. But the onlookers muttered their disapproval, saying, He has gone in to be the guest of a bad man. But Zacchæus stood before the master and said to him, The half of my possessions, master, I will give to the poor; and whatever I have wrongfully exacted from any man I will restore fourfold. Jesus said to him, Today salvation has come to this house; since he also is a son of Abraham; for the Son of Man came to seek and save the lost.

As they heard this, he went on to give them a parable, because he was nearing Jerusalem, and they were thinking that the kingdom of God was to appear forthwith. He said: A certain nobleman went away to a distant land, to receive his appointment as king, and thereupon to return. He summoned ten servants of his and gave them ten minas, with the command, Trade with this until I return. Now his citizens hated him; and they sent an embassy after him, to say, We will not have this man reign over us. When at length he returned, having received the royal title, he gave command that those servants to whom he had given the money should be summoned to him, in order that he might know what business they had done. The first came before him, saying, Master, your mina gained ten minas. He said to him, Well done, my good servant; since you have proved trustworthy with a little, receive the appointment over ten estates. Then the second came, saying, Master, your mina made five minas. To him also he said, You, likewise, take charge of five estates. When the last came, he said, Master, here is your mina, which I have been keeping stored away in a napkin; for I feared you, because you are a hard man; you take up what you did not lay down, and reap what you did not sow. He said

to him, From your own mouth I will judge you, wicked servant! You knew that I am a hard man, taking up what I did not lay down, and reaping what I had not sown?  
23 Why then did you not put my money in the bank? for then, on my return, I could have required it with interest.  
24 And he said to his retainers, Take the mina away from  
25 him, and give it to him who has the ten minas (but they  
26 said to him, Master, he has ten minas!). I tell you, To every one who has shall be given; but from him who lacks  
27 shall be taken away even what he has. And now, as for those enemies of mine who would not have me reign over them; bring them here, and slay them before me.

28 When he had said these things, he went forward on his way up to Jerusalem.

29 When he came near to Bethpage and Bethany, at the hill called the Mount of Olives, he sent two of the disciples, saying, Go into the village opposite you; and there,  
30 as you enter, you will find a colt tied, on which no one has ever ridden; loose it, and bring it here. And if any one  
31 asks you why you are loosing it, say, Its master has need of it. Those who were sent went away, and found as he  
32 had told them. And as they were loosing the colt, those who were in charge of it said to them, Why are you loosing  
33 the colt? They answered, Its master has need of it.  
34 Then they brought it to Jesus; and they threw their garments on the colt, and set Jesus upon it; and as he rode  
35 forward they spread their garments in the way. When he was now drawing near, at the descent of the Mount of  
36 Olives, all the multitude of the disciples began to praise God with a shout of joy, for all the wonders which they  
37 had seen; saying,

Blest is the Coming One, the King, in the name of the Lord!

Peace in heaven, and glory on high!

Some of the Pharisees who were in the crowd said to him, 39  
Master, rebuke your disciples. He answered, If these should 40  
be silent, the stones would cry out!

As he approached, and looked upon the city, he wept 41  
over it, saying, Would that you knew in this day, you 42  
also, what is for your welfare! but now it is hidden from  
your eyes. For the days will come upon you when your 43  
enemies will cast up a rampart about you, and surround  
you, and hem you in on every side; and "they will dash 44  
you to pieces, and your children within you"; nor will  
they leave you one stone upon another; because you knew  
not the time of your visitation.

He entered the temple, and proceeded to drive out those 45  
who were selling, saying to them, It is written, My house 46  
shall be a house of prayer; but you have made it a den of  
robbers.

He continued to teach day by day in the temple. The 47  
chief priests and scribes, and the leaders of the people,  
sought to destroy him; but they found no way of accom- 48  
plishing this, for all the people hung upon him to hear  
him.

20 On a certain day, as he was teaching the people in the  
temple, the chief priests and the scribes, together with  
the elders, confronted him; and they said to him, Tell us 2  
by what authority you are doing this, or who it is that  
gave you this authority. He answered them, I also will 3  
put a question to you; now tell me: Was the baptism of 4  
John from heaven, or from men? They considered: If we 5  
say, From heaven, he will say, Why then did you not  
believe him? but if we say, From men, all the people will 6  
stone us, for they are convinced that John was a prophet.  
So they replied, that they did not know whence it was. 7



8 Jesus said to them, Neither do I tell you by what authority I do these things.

9 He proceeded to give the people this parable: A man  
10 planted a vineyard, let it out to cultivators, and went  
abroad for a long stay. At the proper time he sent a servant  
to the cultivators, in order that they might deliver to him  
some of the fruit of the vineyard; but they beat him, and  
11 sent him away empty. Then he sent another servant; and  
him also they beat and abused, and sent away empty.  
12 He sent yet a third; and this one, again, they wounded and  
13 ejected. The owner of the vineyard said, What shall I do?  
I will send my beloved son; no doubt they will reverence  
14 him. But when the cultivators saw him, they consulted  
with one another, saying, Here is the heir; let us kill him,  
15 so that the inheritance may be ours. So they threw him  
16 out of the vineyard, and killed him. What now will the  
owner of the vineyard do to them? He will come and de-  
stroy those cultivators, and will deliver the vineyard to  
17 others. When they heard this, they said, God forbid! But  
he looked upon them, and said, What then is the meaning  
of this scripture:

The stone which the builders rejected,

This has been made the chief corner stone?

18 "Whoever falls on that stone will be shattered; and he on  
whom it falls will be ground to dust."

19 The scribes and the chief priests sought to lay hands on  
him at once, but they feared the people; for they knew  
20 that he spoke this parable against them. They watched  
him, however, and sent spies, who feigned themselves to  
be sincere, in order to seize upon some word of his, so that  
they might deliver him up to the authorities and into the  
21 power of the governor. They put to him this question:  
Rabbi, we know that you say and teach what is right; and

that you are not a respecter of persons, but teach the way of God sincerely: Is it right for us to pay tribute to Cæsar, or not? He perceived their treachery, and said to them, Show me a denarius. Whose portrait and inscription does it bear? They answered, Cæsar's. He said to them, Render then to Cæsar the things that are Cæsar's, and to God the things that are God's. They could not lay hold of the saying in the presence of the people; and wondering at his answer they held their peace.

Some also of the Sadducees (who say that there is no resurrection) came to him with a question: Rabbi, Moses prescribed for us: If a man has a brother who dies, leaving a wife, but no child, he shall marry the wife and raise up offspring for his brother. There were seven brothers; and the first, who had taken a wife, died childless; then the second, and the third, took her; in the same way also the seven died, leaving no children. Last of all, the woman died. In the resurrection therefore whose wife of them will the woman be? for the seven had married her. Jesus said to them, The people of this present age marry, and are given in marriage; but those who are found worthy to attain to the other world, and the resurrection from the dead, do not marry, nor are they given in marriage; nor can they die any more, for they are like the angels, and as children of the resurrection they are also children of God. But that the dead are raised, Moses also showed in the account of the bush, when he called the Lord "the God of Abraham, the God of Isaac, and the God of Jacob." He is not the God of the dead, but of the living; for all live to him. Certain of the scribes answered, Rabbi, you have said well. Nor did any one again venture to put a question to him.

He said to them, How is it that they say that the Mes-

42 siah is the son of David? For David himself says in the book of Psalms:

The Lord said to my Lord,  
Sit thou on my right hand,

43 Till I make thine enemies  
The footstool of thy feet.

44 Thus David calls him Lord; how then is he his son?

45 In the hearing of all the people he said to his disciples,  
46 Beware of the scribes, who like to walk about in long robes,  
and love salutations in the marketplaces, and chief seats  
47 in the synagogues, and the foremost places at feasts; who devour the property of widows, and make a show of lengthy prayers! they shall receive the severer condemnation.

21 He took notice of the rich men who were putting their  
2 contributions into the treasury; then he saw a certain  
3 poor widow putting in there two mites. And he said, Verily I say to you, This poor widow put in more than they all;  
4\* for these put in their contributions out of their abundance; but she out of her penury put in all the resource that she had.

5\* As some were speaking of the temple, how it was adorned  
6 with beautiful and massive stones, he said: As for this which you see, days will come in which there will not be left here one stone upon another, that will not be thrown down.  
7 They asked him, Master, when will these things be? and what will be the sign when they are about to take place?  
8 He said, Take heed not to be led astray; for many will come in my name, saying, I am he! and, The time is at hand! do not follow them. When you hear of wars and uprisings, do not be terrified; these things must take place  
9 first, but the end will not come at once. Then he said to  
10 them, Nation will rise against nation, and kingdom against

kingdom; there will be great earthquakes, famine and pesti- 11  
 lence in various places, fearful sights and mighty signs from  
 heaven. But before all these things they will lay their \*12  
 hands on you and persecute you, delivering you up to  
 synagogues and leading you away to prisons; before kings  
 and governors, for my name's sake, you will be brought \*13  
 for testimony. Do not however meditate anxiously what 14  
 answer to make; for I will give you speech and wisdom 15  
 which none of your adversaries will be able to withstand  
 or gainsay. You will be delivered up even by parents and 16  
 brothers, kinsmen and friends, and some of you they will put  
 to death; and you will be hated of all men for my name's 17  
 sake. Yet not a hair of your head shall perish; by stead- 18,19  
 fastness you shall gain your life.

When you see Jerusalem surrounded by armies, know 20  
 then that her devastation is at hand. Then let those who 21  
 are in Judea flee to the mountains; let those who are in  
 the city go forth, and those who are in the country not  
 go into her; for days of vengeance are these, in fulfilment 22  
 of all that has been written. Woe to those who are with 23  
 child, and to those who nurse infants, in that time! for  
 there will be great distress in the land, and wrath upon  
 this people. They will fall by the edge of the sword; they 24  
 will be led captive to all the nations; and Jerusalem will  
 be trampled by the Gentiles, until the "times of the Gen-  
 tiles" are fulfilled. There will be signs in sun and moon \*25  
 and stars; and on the earth distress of nations in tumult  
 "like the roaring of the sea and its billows";<sup>2</sup> men faint- 26  
 ing for fear, and for apprehension of the things which are  
 coming on the world; for the heavenly powers will be  
 shaken. *Then* will be seen the Son of Man coming in a 27  
 cloud with power and great glory. When these things be- 28

<sup>2</sup> The reference is to Is. 17:12.

gin to take place, look up, and raise your heads; for your redemption is nigh.

29 He gave them a parable: Consider the fig tree, and all  
30 the trees; when they begin to put forth their leaves, you  
31 know of yourselves, as you see it, that the summer is at  
32 hand. In like manner, when you see these things taking  
33 place, know that the kingdom of God is nigh. Verily I  
say to you, This generation will not pass until it is all  
accomplished. Heaven and earth will pass away, but my  
words will not pass away.

34 Beware lest your senses be dulled by surfeiting and drunk-  
35 enness, and by worldly cares, and that day come upon you  
36 suddenly like the springing of a trap; for thus it will come  
upon all that dwell on the face of the earth. But keep  
watch at all times, praying that you may have strength  
to survive all these things that are destined to be, and to  
stand before the Son of Man.

37 Now by day he was teaching in the temple; and at night  
38 he used to go forth and lodge on the hill called the Mount  
of Olives; and all the people came early in the morning to  
him in the temple, to hear him.

2.2 Now the feast of unleavened bread<sup>a</sup> was at hand. And  
2 the chief priests and the scribes were trying to find a  
3 way to put him to death; for they feared the people. Then  
Satan entered into Judas called the Traitor, who was a  
4 member of the twelve; and he went and consulted with the  
chief priests and captains, how he might deliver him up  
5 to them. They heard him gladly, and promised to give him  
6 money. He agreed to the bargain, and sought for an oppor-  
tunity to betray him to them without raising a tumult.

7 When the day of the feast arrived, on which the paschal

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<sup>a</sup> The Greek adds, *called the Passover*.

lambs must be sacrificed, he sent Peter and John, saying, 8  
 Go and make preparation for our eating the passover. They 9  
 said to him, Where do you wish to have us make the  
 preparation? He answered, When you enter the city, there 10  
 will meet you a man carrying a jar of water; follow him  
 to the house which he enters; then say to the householder, 11  
 The master says to you, Where is the guest-chamber, where  
 I may eat the passover with my disciples? He will show 12  
 you a large upper room furnished; there make ready.  
 They went, and found everything as he had told them; 13  
 and they made ready the passover.

When the hour came, he reclined at the table, and the 14  
 apostles with him. And he said to them, I have greatly 15  
 desired to eat this passover with you before I suffer; for I 16  
 say to you, I shall not again eat the passover until its type  
 is fulfilled in the kingdom of God. He was given a cup, 17  
 and when he had given thanks, he said, Take this, and  
 share it among yourselves; for I say to you, I shall not 18  
 henceforth drink of the fruit of the vine until the kingdom  
 of God comes. He took bread, and after giving thanks he 19  
 broke it, and gave it to them, saying, This is my body.  
 But the hand of him who is to betray me is with me on 21  
 the table. For the Son of Man goes his way, as it has been 22  
 determined; but woe to that man by whom he is betrayed!  
 Thereupon they debated with one another, which of them 23  
 it could be who was to do this thing.

There arose also a dispute among them, as to which 24  
 should be regarded as their chief. But he said to them, 25  
 The kings of the Gentiles lord it over them, and their  
 rulers are called "benefactors." Not so with you; but who- \*26  
 ever among you is the older, let him be as the younger;  
 and he who leads, as he who serves. For which is chief, 27  
 he who reclines at the table, or he who serves? is it not  
 he who reclines? yet I am among you as the servant. You 28

29 are those who have stood by me in my trials; and I appoint  
to you a kingdom, even as my Father appointed it to me;  
30 that you may eat and drink at my table in my kingdom,  
and sit on thrones judging the twelve tribes of Israel.  
31 Simon, Simon, Satan asked to have you all, that he might  
32 sift you like wheat; but I prayed for *you*, that your faith  
might not fail; and do you, when at length you have re-  
33 pented, strengthen your brethren. Peter said to him, Mas-  
ter, I am ready to go with you both to prison and to death.  
34 He answered, I tell you, Peter, before the cock crows to-  
day you will thrice have denied that you know me.

35 He said further to them, When I sent you forth without  
purse, or wallet, or shoes, did you lack anything? They  
36 answered, Nothing. But now, said he, let him who has  
a purse take it, and a wallet likewise; and let him who has  
37 no sword sell his cloak and buy one. For I tell you that  
the scripture, "He was counted among the transgressors,"  
must be fulfilled in me; for that which concerns me is now  
38 at its end. They said to him, Master, here are two swords.  
He said to them, It is enough.

39 As he went forth, he proceeded, according to his custom,  
to the Mount of Olives, and the disciples accompanied  
40\* him. When he arrived at a certain place, he said to them,  
41 Pray not to fail in the trial. Then he separated himself  
from them, about a stone's throw; and he knelt down and  
42 prayed, saying, Father, if thou wilt, take away this cup  
45 from me; nevertheless not my will, but thine, be done. When  
he arose from his prayer, and came to the disciples, he  
46\* found them sleeping for sorrow, and said to them, Why  
do you sleep? Up, and pray not to fail in the trial!

47 Even as he was speaking, a company appeared, with the  
Judas before mentioned, one of the twelve, leading them;  
48 and he came up to Jesus to kiss him. Jesus said to him,  
49 Judas, do you betray the Son of Man with a kiss? The dis-

ciples, seeing what was impending, cried, Master shall we strike with the sword? and one of them struck a certain servant of the high priest, and cut off his right ear. But Jesus said, Hold! let this suffice. And he touched the ear, and healed it. Then Jesus said to the chief priests, and officers of the temple, and elders, who had come against him, Have you come out with swords and cudgels, as against a robber? I was with you daily in the temple, and you laid no hand on me; but this is your hour, and the power which darkness gives you!

Then they seized him and led him away, and brought him into the house of the high priest. Now Peter followed, at a distance; and when the men kindled a fire in the middle of the court, and sat down together, Peter sat among them. A certain maidservant saw him sitting by the fire, and looking at him closely, said, This man also was with him. But he denied it, saying, Woman, I do not know him. After a little while another noticed him, and said, You also are one of them. But Peter answered, Man, I am not. Then after a brief interval still another affirmed confidently, Of a certainty this man also was with him, for he is a Galilean. But Peter said, I do not know the man of whom you speak! And immediately, while he was speaking, a cock crew. The master turned, and looked at Peter. Then Peter remembered what the master had said to him: Before a cock crows today you will thrice deny me; and he went out, and wept bitterly.

The men who surrounded Jesus mocked him, and beat him. They also blindfolded him, and kept saying, Show yourself a prophet! who is it that struck you? and many other things they said insultingly to him.

When the day dawned, the elders of the people, the chief priests, and the scribes assembled, and led him away into their council; and they said, Tell us whether you are the



Messiah. He said to them, If I tell you, you will not believe me; and if I put questions to you, you will not answer; but presently the Son of Man will be seated at the right hand of the power of God. They all said, Are you then the Son of God? He answered them, You say that I am. Then they said, What further need have we of witness? for we ourselves have heard his own words.

23 Thereupon the whole assembly arose, and brought him before Pilate. There they accused him, saying, We found this man corrupting our people, forbidding us to pay tribute to Cæsar, and saying that he himself is an anointed king. Pilate asked him, Are you the king of the Jews? He answered, You say that I am. Pilate however said to the chief priests and the multitude, I find nothing criminal in this man. But they insisted, saying, He stirs up the people, teaching throughout the Jewish land, all the way from Galilee to this place. When Pilate heard this, he asked whether the man was a Galilean; and learning that the man belonged to the jurisdiction of Herod, he sent him to Herod, who happened at that time to be in Jerusalem. When Herod saw Jesus, he was greatly pleased; for he for some time had been wishing to see him, because of what he had heard about him; and he was in hope to see some miracle performed by him. So he questioned him at some length; but Jesus gave him no answer, though the chief priests and the scribes stood by, accusing him vehemently. Herod and his soldiers accordingly despised him, and in mockery they put a gorgeous robe on him, and sent him back to Pilate. On that day Herod and Pilate became friends with one another, for hitherto they had been at enmity. Then Pilate called together the chief priests and the leaders of the people, and said to them, You have brought this man before me as one who is corrupting the people;

but now that I have examined him before you I find in him no such criminal conduct as you charge against him. Nor did Herod, for he sent him back to us. Since then nothing deserving of death has been done by him, I will scourge him, and then set him free. But they cried out all together, Away with this man! release to us Barabbas! Now he was one who had been put in prison because of insurrection made in the city, and murder. Again Pilate addressed them, wishing to set Jesus free. But they cried out, Crucify him! crucify him! He said to them the third time, What crime, then, has this man committed? I find in him no capital offense; I will therefore scourge him, and release him. But they insisted with shouting, demanding that he be crucified; and their voices prevailed. Pilate gave sentence that what they demanded should be done: he released the man for whom they asked, who had been imprisoned for insurrection and murder; and Jesus he delivered up to their will.

As they were leading him away, they laid hold of a man named Simon, a farm-labourer coming from the field, and put on him the cross, to carry it after Jesus. There followed him a great company of the people, and of women who bewailed and lamented him. But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For days are coming in which it will be said: Blessed are the barren, the wombs that never bore, the breasts that never nourished! Then will men begin to say to the mountains, Fall on us! and to the hills, Cover us! For if such things are done in the green tree, what will be done in the dry?

Two other men, criminals, were led along with him, to be put to death; and when they came to the place called The Skull, there they crucified him and the criminals, one on the right hand and the other on the left. And they

divided his garments among them, casting lots for them.

- 35 The people stood looking on; and the rulers said mockingly,  
He saved others; let him save himself, if this is the Anointed  
36 of God, the Elect One! The soldiers also approached and  
37 ridiculed him, offering him vinegar, and saying, If you are  
38 the king of the Jews, save yourself! Now there was above  
39 him an inscription, The King of the Jews. One of the  
criminals hanging there mocked him: Are you not the  
40 Messiah? rescue yourself and us! But the other rebuked him,  
and said, Have you no fear of God, now that you are  
41 suffering the same fate? We indeed justly, for we are receiv-  
ing the punishment which our deeds deserve; but this man  
42 has done no wrong. And he said, Jesus, remember me when  
43 you come in your royal estate. He said to him, Verily I say  
to you, Today you shall be with me in Paradise.

- 44 It was now about the sixth hour, and darkness came over  
45 all the land until the ninth hour, the sun's light failing;  
and the veil of the temple was rent through the middle.  
46 Then Jesus cried out aloud: Father, into thy hands I com-  
47 mit my spirit; and with this word he expired. When the  
centurion saw what took place, he glorified God, saying,  
48 Surely this man was righteous! And all the people who  
had come together for this spectacle, when they saw the  
49 things that were done, returned beating their breasts. But  
all his intimate friends, and the women who had followed  
him from Galilee, remained standing in the distance, wit-  
nessing these things.

- 50 Now there was a man named Joseph, a member of the  
51 council, a good man and just (he had neither agreed to  
their decision nor shared in their action), of Arimathæa;<sup>4</sup>  
52 one who was looking for the kingdom of God. He went  
53 to Pilate, and made request for the body of Jesus; and  
when he had taken it down, he wrapped it in a linen cloth,

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<sup>4</sup> The Greek adds, *a Jewish town*.

and laid it in a tomb hewn in the rock, where no man as yet had lain.

It was now the night between Friday and the dawn of \*54  
the sabbath; and the women who had accompanied him 55  
from Galilee, following after, saw the tomb, and how his  
body was laid; then they returned, and prepared spices and 56  
ointments. And on the sabbath they rested, according to  
the commandment.

24 On the first day of the week, at early dawn, they came  
to the sepulchre, bringing the spices which they had  
prepared. They found the stone rolled away from the tomb; 2  
but as they went in, they did not find the body. While 3  
they were in dismay at this, lo, two men in glistening gar- 4  
ments stood by them; and as in their fright they bowed 5  
their faces to the ground, the men said to them, Why do  
you seek the living among the dead? Remember how he 6  
said to you, while he was yet in Galilee: The Son of Man 7  
must be delivered into the hands of evil men, and be cruci-  
fied, and on the third day rise again. Then they remem- 8  
bered his words; and they returned, and told all these things 9  
to the eleven, and to all the rest. The women were Mary \*10  
Magdalene, and Joanna, and Mary the mother of James,  
and certain others who were with them. But when they  
told these things to the apostles, their story appeared to 11  
them as idle talk, and they would not believe them. Peter, \*12  
however, ran to the tomb; and stooping and looking in,  
he saw only the linen cloths; and he went away wondering  
at what had happened.

Now two of their number were going on that same day 13  
to a village called Emmaus, sixty stadia distant from Jeru-  
salem; and they were talking with each other about all 14  
these things which had happened. As they were conversing 15  
and questioning, Jesus approached, and went along with  
them; but their eyes were shut, so that they could not 16

17\* recognize him. He said to them, What are the things which you are debating with one another, as you walk with sad  
18 faces? One of them, named Cleopas, answered him: Are you alone, of all the inhabitants of Jerusalem, unaware of the things which have happened there in these days?  
19 He said to them, What things? and they answered, The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people:  
20 how the chief priests and our rulers delivered him up to  
21\* be condemned to death, and crucified him. But we had hoped that it was he who was to deliver Israel. Moreover it is now the third day since these things took place.  
22 But more than this, certain women of our company amazed  
23 us; for they went in the early morning to the tomb, and did not find his body, but returned saying that they had seen a vision of angels, who declared him to be alive.  
24 Then some of those who were with us went to the tomb, and found it so as the women had said; but him they did  
25 not see. Then he said to them, O unperceiving ones, and too slow of understanding to believe what the prophets  
26 have said! Was it not necessary that the Messiah should  
27\* suffer these things, and thus enter into his glory? Thereupon he interpreted to them from Moses and the prophets the things in all the scriptures concerning himself.

28 When they drew near to the village to which they were  
29 going, he made as though he would go further; but they urged him, saying, Stay with us, for it is toward evening, and the day is now declining. And he went in to stay with  
30 them. When he had reclined with them at the table, he took the bread and invoked the blessing, then broke it and  
31 gave it to them. And their eyes were opened, and they  
32\* recognized him; and he vanished from their sight. Then they said to each other, Were not our senses dull, while he was talking with us on the way, when he expounded to us the scriptures?

They arose straightway, and returned to Jerusalem, where 33  
they found the eleven and their companions gathered to- 34  
gether, and saying, The master has indeed risen, and has 35  
appeared to Simon. Then they also narrated what had  
happened in the way, and how he had become known to  
them in the breaking of the bread.

As they were speaking of these things, he stood among 36  
them. Startled and terror-stricken, they thought they saw 37  
a ghost. But he said to them, Why are you terrified? and 38  
why do questionings arise in your minds? See by my hands 39  
and my feet that it is I myself; handle me, and see; for a  
spirit has not flesh and bones, as you see that I have.  
While they were still between joy and incredulity, and in 41  
amazement, he said to them, Have you any food here? 42  
They handed him a portion of a broiled fish, and he took 43  
it, and ate it before them.

Then he said to them, All this is the accomplishment 44  
of what I told you, while I was yet with you, that all 45  
that was written concerning me in the law of Moses, and  
the prophets, and the psalms, must be fulfilled. Then he 46  
opened their minds, so that they might understand the 47  
scriptures; and he said to them, Thus it is written: that 48  
the Messiah must suffer, and rise from the dead on the 49  
third day; and that in his name repentance for the forgive-  
ness of sins must be preached to all the nations, beginning  
at Jerusalem. You are witnesses of these things. I, more-  
over, will send upon you what my Father has promised;  
but remain in the city, until you are endowed with power  
from on high.

He led them forth, until they were near Bethany; then 50  
he raised his hands, and blessed them; and as he blessed 51  
them, he parted from them. They then returned to Jeru- 52  
salem in great joy; and they were continually in the temple, 53  
praising God.

## The Gospel of John





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## The Gospel of John

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I In the beginning was the Word, and the Word was with  
2\* God, and the Word was god. When he was in the be-  
3 ginning with God all things were created through him;  
4 without him came no created thing into being. In him was  
5 life, and the life was the light of men; and the light shone  
on in the darkness, and the darkness overcame it not.  
6 There was a man sent of God, whose name was John.  
7 He came for witness, to testify concerning the light, that  
8\* all through him might believe. He was not the light, but  
9 the one who was to bear witness to the light. The true  
light, which illumines every man, was coming into the  
10 world. He was in the world, and the world was created  
11 through him; but the world knew him not. He came to his  
12 own, but his own received him not. To those who received  
him he gave power to become children of God; to those  
13\* believing on the name of him who was born not of blood,  
nor of carnal desire, nor of the will of man, but of God.  
14\* The Word was made flesh and dwelt among us, and we  
beheld his glory; glory as of an only son, bestowed by a  
15\* father; fulness of grace and truth. John bore witness con-  
cerning him, and proclaimed: "This is he of whom I said,  
The one who is coming after me has already superseded  
16\* me, for he was before me; he of whose fulness we all have  
17\* received, even grace succeeding grace; for the law was given

by Moses, but the true divine grace came through Jesus the Messiah. No man has ever seen God; the only begotten \*18 Son of God, who was in the bosom of the Father, has declared him."

This also is the witness borne by John. When the Jews 19 sent to him from Jerusalem priests and Levites to ask him, Who are you? he replied openly; not withholding the truth, \*20 but declaring, I am not the Messiah. They asked him, \*21 What then? Are you Elijah? He said, I am not. Are you a prophet? He answered, No. Then they said to him, What 22 are you? that we may give answer to those who sent us. What say you of yourself? He said, I am the voice of one 23 crying in the desert: Make straight the way of the Lord, as said the prophet Isaiah.

There were sent also some of the Pharisees; and they \*24 questioned him, saying to him, Why do you baptize, if \*25 you are neither the Messiah, nor Elijah, nor a prophet? John answered: I baptize with water; there stands among 26 you one whom you know not, one who succeeds me, the 27 thong of whose sandal I am not worthy to unloose. These \*28 things took place in Bethabara, beyond Jordan, where John was baptizing.

On the morrow he saw Jesus coming toward him, and 29 said, Behold the Lamb of God, who takes away the sin of 30 the world! This is he of whom I said, There follows me one who has already superseded me, for he was before me. And I knew him not; yet it was to this end, that he should 31 be made manifest to Israel, that I came baptizing with water. John also testified: I saw the spirit as a dove descending 32 from heaven, and it rested upon him. I indeed 33 knew him not; but He who sent me to baptize with water had said to me: The one upon whom you see the spirit descending and resting, he it is who baptizes with the

34 holy spirit. And I saw, and testified that this is the Son  
of God.

35 Again on the morrow, when John was standing with  
36 two of his disciples, he saw Jesus passing in the distance,  
37 and said, Behold the Lamb of God! Hearing him say this,  
38 the two disciples followed Jesus. He turned about and saw  
them following, and said to them, What is it that you  
wish? They answered, Rabbi,<sup>1</sup> where do you dwell? He  
39 said to them, Come and see. They came and saw where he  
was lodging, and remained with him that day; it was  
40 about the tenth hour. One of the two who heard John  
speak and followed Jesus was Andrew, the brother of Simon  
41 Peter. He first found his brother Simon and said to him,  
42 We have found the Messiah;<sup>2</sup> and he brought him to Jesus.  
When Jesus saw him he said, You are Simon, the son of  
John; you shall be called Cephas.<sup>3</sup>

43 On the following day he chose to go forth to Galilee.  
44 There he found Philip, and said to him, Follow me. Now  
Philip was from Bethsaida, the city of Andrew and Peter.  
45 Philip found Nathanael, and said to him, We have found  
him of whom Moses in the law and the Prophets wrote,  
46 Jesus the son of Joseph, of Nazareth. Nathanael said to  
him, Can any good thing come out of Nazareth? Philip  
47 answered, Come and see. Jesus saw Nathanael coming to-  
ward him, and said of him, Behold an Israelite indeed, in  
48 whom there is no guile. How is it that you know me? said  
Nathanael. Jesus answered, Before Philip called you, while  
49 you were under the fig tree, I saw you. Then said Nathanael,  
Master, you are the Son of God, you are the King of Israel!  
50 Jesus replied, Do you believe because I told you that I saw  
you under the fig tree? You shall see greater things than

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<sup>1</sup> The Greek adds, *that is, Teacher.*

<sup>2</sup> The Greek adds, *that is, the Anointed.*

<sup>3</sup> The Greek adds, *that is, Rock.*

these. And he said to him, Verily I say to you, You pres-<sup>51\*</sup>ently shall see heaven opened, and the angels of God ascending and descending in the service of the Son of Man.

2 On the third day there was a marriage-feast in Cana of Galilee, and the mother of Jesus was there. Jesus also and his disciples were invited to the banquet. The supply of wine gave out; and Jesus' mother said to him, They have no more wine. He replied to her, Trouble me not, woman; my hour has not yet come. His mother said to the servants, Do whatever he bids you. Now there were standing there six stone water-jars,<sup>4</sup> holding two or three measures each. Jesus said to them, Fill the jars with water; and they filled them to the brim. Then he said to them, Draw out now, and carry it to the master of the feast; and they did so. When the master of the feast tasted the water which had been made wine, not knowing whence it came (but the servants who had drawn the water knew), he called the bridegroom, and said to him: Everyone sets on the good wine first, and the poorer quality when they have drunk deeply; but you have kept the good wine until now. Jesus made this beginning of his miracles in Cana of Galilee, and manifested his glory; and his disciples believed on him.

After this he went down to Capernaum with his mother, his brothers, and his disciples, and they remained there a short time. When the passover<sup>5</sup> drew near, Jesus went up to Jerusalem. There he found in the temple those who sold cattle and sheep and doves, and the money-changers, sitting; and making a whip of cords, he drove all the sheep and cattle out of the temple; he also poured out the coin of the money-changers and overturned their tables, and

<sup>4</sup> The Greek adds, *for the Jewish ritual washings*.

<sup>5</sup> The Greek adds, *of the Jews*.

- said to those who sold the doves, Take these things away;  
17 make not my Father's house a marketplace! His disciples  
remembered the word of scripture: The zeal for thy house  
18 devours me. The Jews then said to him, What sign can  
19 you give us, you who do these things? He said to them,  
Destroy this temple, and in three days I will raise it up.  
20 They replied, This temple has been forty-six years in build-  
21 ing, and will you erect it in three days? But he spoke of  
22 the temple of his body. When therefore he arose from the  
dead, his disciples remembered that he had said this; and  
they believed the scripture, and this word of Jesus.  
23 Now while he was in Jerusalem at the feast of the pass-  
over, many believed on his name, seeing the miracles which  
24, 25\* he did; but Jesus did not trust himself to them; for he  
knew all things, and had no need that any one should  
give information concerning man, for he knew what was  
in man.

- 3 There was a certain Pharisee, one of the rulers of the  
2 Jews, named Nicodemus. He came to Jesus by night,  
and said to him, Master, we<sup>6</sup> know that you are a teacher  
come from God, for no one could do such miracles as you  
3 do, unless God were with him. Jesus replied to him, Verily  
I say to you, Unless one be born anew, he cannot see the  
4 kingdom of God. Nicodemus said, How can one be born  
when he is old? Can he enter a second time into his mother's  
5 womb and be born? Jesus answered: Verily I say to you,  
unless one be born of water and spirit, he cannot enter  
6 the kingdom of God. That which is born of the flesh is  
7 flesh, and that which is born of the spirit is spirit. Wonder  
not because I have said that you must be born anew.  
8\* The wind blows where it wills, and you hear the sound

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<sup>6</sup> Perhaps meaning, *I know*. Thus frequently in polite speech, in Jewish Aramaic usage.

of it, but know not whence it comes nor whither it goes; so it is with every birth from the spirit. But how, said Nicodemus, can these things be? Jesus answered: Do you, teacher of Israel, not know this? Verily, verily I say to you, we<sup>7</sup> speak what we<sup>7</sup> know, and bear witness to what we<sup>7</sup> have seen; but you do not accept our<sup>7</sup> testimony. If I tell you earthly things, and you believe not, how can you believe when I tell you of heavenly things? And no one has ascended to heaven but he who came down from heaven, the Son of Man who was in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that every one who believes on him may have eternal life. For God so loved the world that he gave his only Son, that whoever believes on him should not perish, but have eternal life. God sent not the Son into the world to condemn the world, but that the world through him might be saved. He who believes on him is not condemned; he who does not believe is condemned already, because he has not believed on the name of the only Son of God. This is the judgment, that light came into the world, and men loved darkness rather than light, because their deeds were evil. For every evil-doer hates the light, and will not come to the light, lest his deeds should be exposed. But he who does what is good comes to the light, that it may be made manifest that his deeds are wrought with the help of God.

After this, Jesus and his disciples came to Judea, and there he remained with them and baptized. Now John also was baptizing, at Aenon near Salim, because there was much water there, and they came and were baptized. For John had not yet been imprisoned.

Now John's disciples had a dispute with a certain Jew

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<sup>7</sup> Perhaps meaning, *I speak, I know*, etc. See verse 2, and cf. 8: 26, 38.

26 in regard to purification; and they came to John and said  
to him, Master, the one who was with you beyond Jordan,  
to whom you bore witness, is himself baptizing, and all  
27 are coming to him. John replied: "A man can receive no  
28 more than is given him from heaven. You yourselves bear  
me witness that I said, I am not the Messiah; but rather,  
29 I am sent as his forerunner. He who has the bride is the  
bridegroom. The friend of the bridegroom, who is near  
and hears him, rejoices greatly at the sound of his voice.  
30 This joy then I have in full. He must increase, but I must  
31\* decrease. The one who comes from above is above all. He  
who is of the earth speaks of the earth; he who came from  
32 heaven bears witness to what he has seen and heard; yet  
33\* no one receives his testimony. He who receives his testi-  
34 mony sets his seal to this, that he is truly divine. For the  
one whom God sent speaks the words of God; for he does  
35 not give the spirit by measure. The Father loves the Son,  
36 and has delivered all things into his hand. He who believes  
on the Son has eternal life; he who believes not on the Son  
shall not see life, but the wrath of God abides upon him."

4 Now when the master knew that the Pharisees had  
heard that Jesus was making and baptizing more dis-  
2 ciples than John (though it was not Jesus himself, but his  
3 disciples, who baptized), he left Judea and went again  
4 into Galilee. And he had need to pass through Samaria.  
5 So he came to a city of Samaria called Shechem, near the  
piece of ground which Jacob gave to his son Joseph; and  
6 Jacob's well was there. Jesus, weary from the journey, sat  
down accordingly by the well. It was about the sixth hour.  
7\* There came a woman of the Samaritans to draw water.  
8 Jesus said to her, Give me to drink; for his disciples had  
9 gone away into the city to buy food. The Samaritan woman  
said to him, How is it that you, being a Jew, ask drink of

me, who am a Samaritan woman?<sup>8</sup> Jesus replied to her, 10  
If you knew the gift of God, and who it is who said to  
you, Give me to drink, you would have asked of him, and  
he would have given you living water. She said to him, 11  
Sir, you have nothing to draw with, and the well is deep;  
whence then have you the living water? Are you greater 12  
than our father Jacob, who gave us the well, and drank of  
it himself, and his sons, and his cattle? Jesus answered, 13  
Every one that drinks of this water will thirst again; but 14  
he who drinks of the water which I give him will never  
thirst; but the water which I give him will become in  
him a fountain of water springing up for eternal life.  
The woman said to him, Sir, give me this water, that I 15  
suffer no thirst, nor come hither to draw. He answered, 16  
Go, call your husband, and return here. The woman re- 17  
plied, I have no husband. Jesus answered her, You have  
well said, I have no husband; for you have had five hus- 18  
bands, and he whom you now have is not your husband;  
this you said truly. The woman said to him, Sir, I per- 19  
ceive that you are a prophet. Our fathers worshipped in 20  
this mountain; but you say, that in Jerusalem is the place  
where men ought to worship. Jesus said to her, Woman, 21  
believe me, the time is coming when neither in this moun-  
tain nor in Jerusalem shall you worship the Father. You \*22  
worship one whom you know not; we know him whom we  
worship, for salvation is of the Jews. But the time is com- 23  
ing, and even now is at hand, when the true worshippers  
will worship the Father in spirit and in truth; for it is  
such that the Father desires as his worshippers. God is 24  
spirit; and they who worship him must worship in spirit  
and truth. The woman said to him, I know that the Mes- 25  
siah<sup>9</sup> is to come; and when he comes, he will declare to

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<sup>8</sup> The Greek adds, *for Jews have no dealings with Samaritans.*

<sup>9</sup> The Greek adds, *that is, the Anointed.*



26 us all things. Jesus said to her, I who speak to you am he.

27 Thereupon his disciples came; and they wondered at his talking with a woman; yet no one of them said, What is it that you are seeking? or, Why are you talking with her?  
28 Then the woman left her water-jar and went away into  
29 the city, and said to the men, Come and see a man who has  
30 told me all that I have done; can this be the Messiah? They came forth from the city, on their way to him.

31 In the meantime the disciples besought him, saying,  
32 Master, eat. But he said to them, I have food to eat which  
33 you know not. The disciples therefore said to one another,  
34 Can any one have brought him food? Jesus said to them,  
My food is to do the will of him who sent me, and to ac-  
35\* complish his work. Say you not, "It is yet four months  
36\* before harvest"? I say to you, lift up your eyes and see the  
fields, that they are white for harvest even now. The reaper is  
about to receive his wage, and to gather fruit for eternal life;  
37 that sower and reaper may rejoice together. For herein is the  
38\* saying true, "One sows, and another reaps": I am sending  
you forth to reap that on which you have not laboured;  
others have laboured, and you have entered into their labour.

39 Many of the Samaritans of that city believed on him  
because of the testimony of the woman, who said, He told  
40 me all that I had done. When therefore the Samaritans  
came to him, they besought him to stay with them; and  
41 he remained there two days. Then many more believed be-  
42 cause of his own words; and they said to the woman, We  
now believe, not because of what you said, but because we  
ourselves have heard, and know that this is indeed the  
Saviour of the world.

43 After the two days he departed thence into Galilee  
44 (now Jesus himself testified that a prophet is without  
45 honour in his own country). When he arrived there, the

Galileans welcomed him, having seen all that he did in Jerusalem at the feast; for they also had gone to the feast.

He came again to Cana of Galilee, where he made the water wine. And there was a certain officer, whose son was ill at Capernaum. When he heard that Jesus had come from Judea into Galilee, he came to him and besought him to come down and heal his son, for he was at the point of death. Jesus said to him, Unless you see signs and wonders, you will not believe. The officer answered, Sir, come down before my child dies. Jesus said to him, Go; your son lives. The man believed what Jesus said to him, and went away. As he was on the way down, his servants met him, bringing word that his son had recovered. Then he inquired of them the time at which he began to amend, and they told him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the time when Jesus said to him, Your son lives; and he believed, and his whole household. This second miracle Jesus did, when he had come out of Judea into Galilee.

5 After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate the pool<sup>10</sup> Bethesda, having five porches. In these lay a multitude of invalids, the blind, the lame, the withered. A certain man was there who had been an invalid for thirty-eight years. Jesus, seeing him lying, and knowing that he had been there a long time, said to him, Do you wish to be healed? The sick man replied, Sir, I have no one to put me into the pool when the water is stirred; but while I am coming, another steps down before me. Jesus said to him, Arise, take up your bed, and walk. Straightway the man was healed, and took up his bed and walked.

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<sup>10</sup> The Greek adds, *called in the Aramaic tongue*.

- 10 Now it was the sabbath when this took place. The Jews  
therefore said to the man who had been healed, It is the  
sabbath, and it is not lawful for you to carry your bed.
- 11 But he answered them, He who healed me said to me, Take  
12 up your bed and walk! They asked him, Who is the man  
13 who ordered you to take it up, and walk? But he who was  
healed did not know who it was, for Jesus had taken him-  
14 self away, the place being thronged. Some time after, Jesus  
found him in the temple, and said to him, Now you are  
15 healed; sin no more, lest a worse thing befall you. The  
man went away, and told the Jews that it was Jesus who  
16 had healed him. The Jews therefore pursued Jesus, because  
17 he had done this on the sabbath. But he answered them,  
My Father has been working until now, and I am working.
- 18 Then the Jews all the more sought to put him to death,  
because he not only had broken the sabbath, but also  
called God his father, putting himself on an equality with  
God.
- 19 Jesus therefore said to them, Verily, verily I say to you,  
The Son can do nothing of himself, but what he sees the  
Father doing; for whatever he does, that the Son does like-  
20 wise. The Father loves the Son, and shows him all things  
that he does; and he will show him greater works than  
21 these, that you may be amazed. For as the Father raises  
the dead and gives them life, so also the Son gives life to  
22 whom he will. The Father judges no man, but has de-  
23 livered all judgment to the Son, that all may honour the  
Son as they honour the Father. He who honours not the  
24 Son honours not the Father who sent him. Verily, verily  
I say to you, He who hears my word and trusts him who  
sent me has eternal life, and comes not to judgment, but  
25 has passed over from death into life. Verily, verily I say  
to you, The time is coming, and now is at hand, when the  
dead shall hear the voice of the Son of God, and they who

listen shall live. For as the Father has life in himself, so 26  
also he has given to the Son to have life in himself; and \*27  
he has given him authority to execute judgment, for he is  
the Son of Man. Wonder not at this, that the time is coming 28  
when all those who are in the tombs shall hear his voice  
and come forth, "those who have done good, to the resur- 29  
rection of life, and those who have evil, to the resurrection  
of judgment"; I can do nothing of myself; as I hear, I 30  
judge; and my judgment is just, for I seek not my own will,  
but the will of him who sent me.

If I testify concerning myself, my testimony is not valid. \*31  
Another there is, who testifies of me, and I know that the 32  
witness which he bears concerning me is valid. You sent 33  
to John, and he bore witness to the truth. Testimony which 34  
is from man I do not indeed accept (as sufficient); but I say  
these things that you may be saved. He was a burning and 35  
shining light, and you were willing to rejoice for a time in  
his light; but I have the witness of one greater than John; \*36  
for the works which the Father gave me to accomplish,  
these works which I am doing, testify of me that the  
Father sent me; and in that the Father sent me, he himself \*37  
bears witness concerning me. You have never heard his  
voice nor seen his form; nor even have you his word abid- 38  
ing in you, since you believe not him whom he sent. You 39  
search the scriptures, because you think that in them you  
have eternal life; yet they are (the writings) that bear wit-  
ness to me; but to me you are not willing to come, that you 40  
may have life. I receive not glory from men; but I know 41, 42  
concerning you that you have not the love of God within  
you. I came in the name of my Father, and you do not 43  
accept me; if another comes in his own name, him you  
will accept. How can you believe, while you will accept \*44  
glory from your fellow-beings, but seek not the glory that  
comes from the only Son of God? Do not think that I will 45

accuse you to the Father; he who accuses you is Moses, in whom you hope. If you believed Moses, you would believe me, for he wrote of me. If you do not believe his writings, how will you believe my words?

6 After this Jesus went across the sea<sup>11</sup> of Tiberias; and a crowd followed him, for they had seen his marvellous healing of the sick. But Jesus went up into the mountain, and sat there with his disciples. Now the passover was near.<sup>12</sup> Jesus then lifting up his eyes and seeing that a multitude was coming to him, said to Philip, Whence can we buy food, that these may eat? This he said to test him, for he himself knew what he would do. Philip answered, Bread for two hundred denarii would not be enough, so that each might take a bit. One of his disciples, Andrew, Simon Peter's brother, said to him, There is a lad here who has five barley loaves, and two fish; but what are they for so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus then took the loaves, and when he had given thanks he distributed to those who were sitting; likewise of the fish, as much as they wished. When they were satisfied, he said to his disciples, Gather up the fragments which are left, that nothing be lost. So they gathered them, and filled twelve baskets with fragments of the five barley loaves which were left by those who had eaten.

14 The people, when they saw the miracle which he performed, said, This is indeed the prophet who was to come into the world! Jesus then, knowing that they would come and take him by force, to make him king, withdrew again into the mountain alone.

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<sup>11</sup> The Greek inserts, *of Galilee*.

<sup>12</sup> The Greek adds, *the feast of the Jews*.

When evening came, the disciples went down to the sea, 16  
and embarking in a boat, were going across to Capernaum. 17  
It was now dark, and Jesus had not yet come to them.  
And the sea became boisterous, for the wind blew a gale. 18  
When they had rowed about twenty-five or thirty stadia, 19  
they saw Jesus walking on the sea, and drawing near to  
the boat; and they were frightened. But he said to them, 20  
It is I; fear not! Then they very joyfully received him on \*21  
board; and straightway the boat was at the land whither  
they were going.

On the morrow the people who had remained on the 22  
other side of the lake perceived that there had been only  
one boat there, and that Jesus had not embarked with his  
disciples, but that they had gone away alone. Boats, how- 23  
ever, came over from Tiberias near to the place where they  
had eaten the bread after the master had given thanks.  
So when the people saw that Jesus was not there, nor his 24  
disciples, they embarked in the boats and came to Caper-  
naum, seeking Jesus. When they found him on the other 25  
side of the lake, they said to him, Master, when did you  
come here? Jesus answered them, Verily, verily I say to you, 26  
You seek me, not because you saw signs, but because you  
ate of the loaves and were filled. Labour not for the food 27  
which perishes, but rather for that which endures for  
eternal life, that which the Son of Man will give you; for  
upon him the Father, God, has set his seal. They said to 28  
him, What must we do, in order to do God's work? Jesus 29  
answered, This is God's work, that you believe on him  
whom he has sent. They then said to him, What sign can 30  
you show us, so that we may see it, and believe you? What  
can you do? Our fathers ate the manna in the wilderness; 31  
as it is written, Bread from heaven he gave them to eat.  
Jesus said to them, Verily, verily I say to you: Did not \*32  
Moses give you the bread from heaven? But my Father

33 gives you the true bread from heaven; for the bread of God  
is that which comes down from heaven and gives life to  
34 the world. They said to him, Sir, give us always this bread.  
35 Jesus said to them, I am the bread of life; he who comes to  
me shall not hunger, and he who believes on me shall never  
36 thirst. (But I said to you, that though you have seen, yet  
37\* you do not believe.) All those whom the Father gives me  
will come to me, and him who comes to me I will not re-  
38 ject. For I came down from heaven, not to do my own will,  
39\* but the will of him who sent me; and this is the will of  
him who sent me, that I should lose none of those whom  
40 he gives me, but should raise them all at the last day. For  
this is the will of my Father, that every one who sees the  
Son and believes on him should have eternal life; and I  
will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am  
42 the bread which came down from heaven. And they said,  
Is not this Jesus, the son of Joseph, whose father and mother  
we know? How does he now say, I came down from heaven?  
43, 44 Jesus answered them, Murmur not among yourselves. No  
one can come to me unless the Father who sent me leads  
45 him; and I will raise him up at the last day. It is written  
in the prophets, They shall all be taught of God. Every  
one who hears and learns from the Father comes to me.  
46\* Not that any man has seen the Father; but he who came  
from God has seen the Father.

47 Verily, verily I say to you, He who believes has eternal  
48, 49 life. I am the bread of life. Your fathers ate the manna  
50\* in the wilderness, and they died. This is the bread which  
comes down from heaven, of which one may eat, and not  
51 die. I am the living bread which came down from heaven;  
whoever eats of this bread shall live forever, for the bread  
which I will give, even my flesh, is for the life of the world.

52 The Jews therefore strove among themselves, saying,

How can this man give us his flesh to eat? Jesus said to them, Verily, verily I say to you, Unless you eat the flesh of the Son of Man, and drink his blood, you have not life within you. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh and my blood are food and drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, even so he who eats me shall live because of me. This is the bread which came down from heaven; not as the fathers ate, and died; he who eats this bread shall live forever. This he said in the synagogue, as he was teaching at Capernaum.

Many of his disciples, when they heard it, said, This is a hard saying; who can receive it? Jesus, knowing that his disciples were murmuring at it, said to them, Does this offend you? What if you should behold the Son of Man ascending where he was before? It is the spirit that gives life, the flesh is of no avail; the words which I have spoken to you are spirit and life. But there are some among you who do not believe. For Jesus knew from the first who those were who did not believe, and who it was who should betray him. And he said, For this reason I said to you that no one can come to me unless it is given him by the Father.

Upon this, many of his disciples turned away, and went with him no longer. Jesus therefore said to the twelve, Will you also go away? Simon Peter answered him, Master, to whom shall we go? you have the words of eternal life; and we believe, and know, that you are the Holy One of God. Jesus answered them, Did I not choose you, the twelve, although one of you is an enemy? He said this of Judas the Traitor, son of Simon; for he, one of the twelve, was to betray him.



- 7 After these things Jesus went about in Galilee; for he  
did not wish to go about in Judea, because the Jews  
2 sought to kill him. But when the Jewish feast of taber-  
3\* nacles drew near, his brethren said to him, Go forth, get  
away to Judea, so that men may see your "disciples" and  
4 the "works" which you perform. For no man does things  
in secret, while himself seeking to be known openly. If  
5 you do these things, show yourself to the world! For his  
6 brethren did not believe on him. Jesus said to them, My  
7 time has not yet come, but your time is always ready. The  
world cannot hate you; but it hates me, because I bear  
8\* witness against it that its works are evil. Go up yourselves  
to the feast; I will not go up yet, for my time is not yet  
9 fulfilled. Having said this to them, he remained in Galilee.
- 10 But after his brethren had gone up to the feast, then he  
11 also went up; not publicly, but as it were in secret. The  
Jews looked for him at the feast, and said, Where is that  
12 man? And there was much debating about him among the  
people; some said, He is a good man; others said, Not so,  
13 he only misleads the people. No one however spoke against  
him publicly, for fear of the Jews.
- 14 When the feast was already half over, Jesus went up to  
15 the temple and taught. The Jews wondered, saying, How  
is it that he is a man of letters, when he has had no in-  
16 struction? Jesus answered them, My teaching is not mine,  
17 but of him who sent me. Whoever will do his will shall  
know of the doctrine, whether it is of God, or whether I  
18 speak of myself. He who speaks on his own authority  
seeks his own glory; but he who seeks the glory of him  
who sent him, this one is trustworthy, and there is in him  
19 nothing false. Did not Moses give you the law? Yet no  
20 one of you keeps the law. Why do you seek to kill me? The  
people answered, You are beside yourself; who is seeking  
21\* to kill you? Jesus said to them, I did a certain deed, and

you all are staggered by it. Moses gave you circumcision 22  
(not that it is of Moses, but of the patriarchs), and on the  
sabbath you circumcise a man. If a man may receive cir- 23  
cumcision on the sabbath, in order that the law of Moses  
may not be broken, are you angry at me because I healed  
a man completely on the sabbath? Judge not according to 24  
appearance, but render just judgment.

Some therefore of the men of Jerusalem said, Is not this 25  
the man whom they are seeking to kill? Yet here he is, 26  
speaking openly, while no one opposes him. Can the au-  
thorities have decided that this is the Messiah? On the 27  
contrary, we know whence this man comes; but when the  
Messiah appears, no one knows whence he is. Jesus there- \*28  
upon proclaimed, as he taught in the temple, Do you in-  
deed know me, and whence I am? But I came not of my-  
self; the truth is, that One sent me whom you know not.  
I know him, for I came from him, and he himself sent me. 29  
They therefore sought to restrain him by force; but no one 30  
laid hands on him, for his time had not yet come. Some of 31  
the people however believed on him, saying, When the  
Messiah comes, will he give greater signs than this one  
has given?

Now the Pharisees heard the people debating thus con- 32  
cerning him; and the chief priests and the Pharisees sent  
officers to lay hold of him. Jesus thereupon said: Yet a little 33  
while I am with you, and then I go to him who sent me.  
You will seek me, but not find me, for where I shall be 34  
you cannot come. The Jews therefore said to one another, 35  
Whither will this man go, so that we cannot find him?  
Would he go to the Greek Dispersion and teach the Gen-  
tiles? What is the meaning of this saying of his, You will 36  
seek but not find me, for where I shall be you cannot come?

On the last day, the great day of the feast, Jesus stood 37  
and proclaimed, saying, Whoever thirsts, let him come to

38\* me, and let him drink who believes on me. As the scripture says, Out of the midst of Her<sup>13</sup> shall flow rivers of living  
39 water. This he said of the spirit which those who believed on him were to receive. For the spirit was not yet given,  
40\* because Jesus was not yet glorified. Some of the people, when they heard these words, said, This man is indeed a  
41 prophet. Others said, He is the Messiah; but others replied, Should the Messiah come from Galilee? Does not  
42 the scripture say that of the seed of David, and from Bethlehem, the town where David was, the Messiah is to come?  
43 There was therefore a division among the people because  
44 of him. Some of them would have him arrested; but no one laid hands on him.

45 When the officers returned to the chief priests and Pharisees, they said to them, Why have you not brought him?  
46 The officers replied, No man ever spoke as he speaks.  
47 The Pharisees answered them, Are you also led astray?  
48 Has any one of the rulers, or of the Pharisees, believed on him? But these common people, who know not the law,  
49 are accursed. Nicodemus, one of their number (the one  
50 who had come to him formerly), said to them, Does our law judge a man without first hearing from him, and ascer-  
51 taining what he does? They answered him, Are you also of Galilee? Search, and see that from Galilee arises no  
52 prophet.

8 Again Jesus spoke to them, saying, I am the light of the world; he who follows me will not walk in darkness,  
13 but will have the light of life. The Pharisees said to him, You bear witness of yourself; your testimony is not valid.  
14 Jesus answered, Even though I bear witness of myself, my testimony is valid; for I know whence I came and whither

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<sup>13</sup> That is, of Jerusalem. The quotation is from Ps. 46:4 f. (Heb. 5 f.).

I go; but you do not know whence I come, nor whither I go. You judge from outward appearance; I judge no man. Yet if I judge, my judgment is just; for it is not I alone, but I and the Father who sent me. In your law it is written, that the testimony of two witnesses is valid. It is I, bearing witness of myself, and the Father who sent me, testifying to me. They said to him, Where is your father? Jesus answered, You know neither me nor my Father; if you knew me, you would know my Father also. These things he said in the treasury, as he was teaching in the temple; and no one laid hold of him, for his time was not yet come.

Again he said to them, I am going away; and you will seek me, but will die in your sin. Where I am going you cannot come. The Jews therefore said, Will he kill himself, since he says, Whither I go you cannot come? He said to them, You are from below; I am from above. You are of this world; I am not of this world. I said that you would die in your sins; for if you do not believe that I am he, you shall die in your sins. They said to him, Who are you? †<sup>25</sup> Jesus said to them, I am even yet in the beginning of my word to you. I have many things concerning you to say, and to judge; also he who sent me is a sure reliance, and what I hear from him I speak to the world. They understood not that he spoke to them of the Father. Jesus then said, When you have lifted up the Son of Man, then you will know that I am he; and that I do nothing of myself, but as the Father has taught me, thus I speak. And he who sent me is with me, he has not left me alone; for I do at all times what is pleasing to him. As he said these things, many believed on him.

Jesus then said to those Jews who believed on him, If you continue in my teaching, you are truly my disciples; and you will know the truth, and the truth will make you free. They answered, We are the seed of Abraham, and have

never been in bondage to any one; how is it that you say,  
34 You shall be made free? Jesus answered, Verily, verily I  
say to you, Every one who commits sin is the bondservant  
35 of sin. Now the servant is not permanently one of the house-  
36 hold, but the son remains always a member. If then the  
37 son shall make you free, you will be free indeed. I know  
that you are Abraham's seed; yet you seek to kill me; for  
38 my teaching has no progress in you. I speak what I have  
seen with my Father; and you do the things which you  
39 have heard from your father. They replied, Our father is  
Abraham. Jesus said to them, If you were children of Abra-  
40 ham, you would do the works of Abraham. But now you  
seek to kill me, one who speaks the truth to you, that which  
41 I have heard from God. Abraham did not thus. You do  
the works of your father. They said to him, We were not  
42 born of fornication; we have one Father, God. Jesus said  
to them, If God were your father, you would love me, for  
from God I proceeded and have come; nor did I come of  
43 myself, but he sent me. Why do you not understand my  
44\* words? It is because you cannot receive my teaching. You  
are of your father the Adversary, and what your father  
desires you will do. He was a murderer in the beginning,  
and stands not in the truth, for there is no truth in him.  
When he speaks falsehood, he speaks of his own, for he is  
45 a dealer in falsehood, and the father of it. But me, because  
46 I tell the truth, you do not believe. Who among you con-  
victs me of sin? If I speak truth, why do you not believe  
47 me? He who is of God hears the words of God; for this  
48 reason you hear not, because you are not of God. The Jews  
answered him, Do we not well say that you are a Samaritan  
49 and a madman? Jesus replied, I am not mad; nay, I honour  
50 my Father, and you dishonour me. I do not seek my own  
glory; there is One who seeks it, and who will judge.  
51 Verily, verily I say to you, Whoever holds fast my teaching

will never see death. The Jews said to him, Now we know 52  
 that you are mad. Abraham is dead, and the prophets; yet  
 you say, Whoever holds fast my teaching will never taste  
 of death! Are you greater than our father Abraham, who 53  
 is dead? and the prophets are dead. What are you making  
 yourself? Jesus answered, If I glorify myself, my glory is 54  
 nothing; he who glorifies me is my Father, of whom you  
 say that he is your God. Yet you do not know him, but I 55  
 know him; if I should say that I know him not, I should  
 speak falsely, as you do. But I know him, and keep his  
 word. Our father Abraham prayed that he might see my \*56  
 day; and he saw it, and rejoiced. The Jews therefore said 57  
 to him, You are not yet fifty years old, and have you seen  
 Abraham? Jesus said to them, Verily, verily I say to you, 58  
 before Abraham was, I am. Then they took up stones to 59  
 cast at him; but Jesus hid himself, and went out of the  
 temple.

9 As he was going along, he saw a man blind from his  
 birth. And his disciples asked him, Master, who sinned, 2  
 this man, or his parents, that he was born blind? Jesus 3  
 answered, It is not that he sinned, nor his parents, but  
 that the works of God should be made manifest in him.  
 We must do the work of him who sent me, while it is 4  
 day; the night is coming, in which no one can work. While 5  
 I am in the world, I am the light of the world. Having 6  
 said this, he spat on the ground, and made clay of the  
 spittle, and put the clay on his eyes; then said to him, Go, 7  
 wash in the pool of Siloa.<sup>14</sup> He went away and washed, and  
 returned seeing.

His neighbours therefore, and those who had seen him \*8  
 formerly when he was begging, said, Is not this the man

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<sup>14</sup> The Greek adds, *which means sent*.

9 who sat and begged? Some said, It is he; others said, No,  
10 but he is like him. He said, I am he. They then said to  
11 him, How were your eyes opened? He replied, The man  
named Jesus made clay and anointed my eyes, and said to  
me, Go to Siloa and wash. So I went; and when I had  
12 washed, I received sight. They said to him, Where is he?  
He answered, I do not know.

13 They brought to the Pharisees the man who had been  
14 blind. Now the day on which Jesus made the clay and  
15 opened his eyes was the sabbath. Again the Pharisees  
asked him how he had received sight. He said to them,  
16 He put clay on my eyes, and I washed, and I see. Some of  
the Pharisees then said, This man is not of God, for he  
does not keep the sabbath. Others said, How can a sinner  
do such miracles? And there was a division among them.  
17 They said again to the blind man, What do you say of  
him, since he has opened your eyes? He answered, He is a  
prophet.

18 Now the Jews would not believe this of him, that he  
had been blind, and had received sight, until they called  
19 the parents of him who was healed, and questioned them,  
saying, Is this your son, who you say was born blind?  
20 How then does he now see? His parents answered, We  
21 know that this is our son, and that he was born blind; but  
how it is that he now sees, we know not; nor do we know  
who opened his eyes. Ask him; he is of age, he shall speak  
22 for himself. His parents said this because they feared the  
Jews; for the Jews had already agreed that if any one should  
acknowledge him as the Messiah, he should be put out  
23 of the synagogue. For this reason his parents said, He is  
24 of age, ask him. Then they summoned the second time the  
man who had been blind, and said to him, Give God the  
25 glory; we know that this man is a sinner. He answered,  
Whether he is a sinner, I know not; one thing I know,

that although I was blind, now I see. They said to him, 26  
 What did he do to you? how did he open your eyes? He 27  
 answered them, I told you just now, and you would not  
 hear; why do you wish to hear again? would you also  
 become his disciples? Then they reviled him, and said, 28  
 You are his disciple, but we are disciples of Moses. We 29  
 know that God spoke to Moses; but this man—we know  
 not whence he is. The man replied, Here, now, is the 30  
 marvel, that you know not whence he is—and yet he  
 opened my eyes! We know that God does not hearken to 31  
 sinners, but only to those who are God-fearing and do  
 his will. Never in the world has it been heard that any 32  
 one opened the eyes of a man born blind. If this man were 33  
 not from God, he could do nothing. They answered him, 34  
 You were altogether born in sins, and do you teach us?  
 And they cast him out.

Jesus heard that they had cast him out; and having found 35  
 him, he said, Do you believe on the Son of Man? He re- 36  
 plied, Who then is he, sir, that I may believe on him?  
 Jesus said to him, You have both seen him, and it is he 37  
 who is speaking with you. He said, I believe, Master; and 38  
 he worshipped him. And Jesus said, I came to this world 39  
 for judgment; that those who see not may see, and that  
 those who see may become blind. Some of the Pharisees 40  
 who were with him heard this, and said to him, Are we  
 also blind? Jesus said to them, If you were blind, you would 41  
 have no guilt; but now that you say, We see, your guilt  
 abides.

IO Verily, verily I say to you, He who enters not the  
 sheepfold by the door, but climbs over in some other  
 place, is a thief and a robber. But he who enters by the 2  
 door is the shepherd of the sheep. To him the doorkeeper 3  
 opens, and the sheep hear his voice; and he calls his own



4 sheep by name, and leads them out. When he has brought  
out all his own, he goes before them, and the sheep follow  
5 him, for they know his voice. A stranger they will not  
follow, but will flee from him, for they know not the voice  
6 of strangers. This parable Jesus spoke to them; but they  
did not understand what it was that he was saying to  
them.

7\* Jesus therefore again said to them, Verily, verily I say  
8 to you, I am the shepherd of the sheep. All those who came  
before me are thieves and robbers; but the sheep did not  
10 hearken to them.<sup>15</sup> The thief comes only to steal, and kill,  
and destroy; I came that they might have life, and have it  
11 abundantly. I am the good shepherd; the good shepherd  
12 gives his life for the sheep. He who is a hireling, and not  
a shepherd, whose own the sheep are not, sees the wolf  
coming, and leaves the sheep and runs away; and the wolf  
13 seizes and scatters them. He flees because he is a hireling,  
14 and cares not for the sheep. I am the good shepherd; and  
15 I know my own, and my own know me (even as the Father  
knows me, and I know the Father), and I give my life  
16 for the sheep. And other sheep I have, which are not of  
this fold; these also I must bring, and they shall hear  
17 my voice; and there shall be one flock, one shepherd. For  
this the Father loves me, that I give my life, that I may  
18 receive it again. No one takes it from me, but I give it of  
myself. I have power to give it, and I have power to take  
it again; this charge I have received from my Father.

19 There was again division among the Jews because of  
20 these sayings. Many of them said, He has a demon, and  
21 is mad; why do you listen to him? Others said, These are

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<sup>15</sup> Verse 9: *I am the door; if any man enters by me, he shall be saved, and shall go in and out, and find pasture.* This seems to be a later addition to the text, made necessary by the error in verse 7, the accidental repetition of a single letter in the original Aramaic.

not the sayings of one who is possessed; can a demon open the eyes of the blind?

Now it was the feast of the dedication at Jerusalem; it was winter; and Jesus was walking in the temple, in Solomon's porch. The Jews surrounded him, and said to him, How long will you hold us in suspense? If you are the Messiah, tell us plainly. Jesus answered, I have told you, but you did not believe it. The deeds which I do in the name of my Father bear witness of me. But you believe not, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me; I give them eternal life, and they shall never perish; nor can any one take them away from me. My Father, who has given them to me, is greater than all; and no man can take anything away from the Father. I and the Father are one. The Jews again took up stones, to stone him. Jesus said to them, Many good works, from the Father, I have shown you; for which of them do you stone me? The Jews replied, It is for no good work that we stone you, but for blasphemy, because you, a man, make yourself god. Jesus answered them, Is it not written in your law, I have said, Ye are gods? If God said, that those to whom he was speaking were gods (and the scripture cannot be annulled), do you accuse of blasphemy him whom the Father consecrated and sent into the world, because I said, I am the Son of God? If I do not the works of my Father, do not believe me; but if I do them, even if you believe not me, believe the works; that you may perceive and understand that the Father is in me, and I in the Father. They sought again to lay hold of him, but he escaped from their hand.

He thereupon went away again beyond the Jordan, to the place where John was baptizing at the first, and there he stayed. And many came to him; for they said, John did

no miracle, but all that he said about this man was true.  
 42 And many believed on him there.

II A certain man was sick, Lazarus of Bethany, the village  
 2\* of Mary and her sister Martha. Now Mary was the  
 one who anointed the master with ointment, and wiped  
 his feet with her hair; and Lazarus the sick man was her  
 3 brother. The sisters sent word to him, saying, Master, he  
 4 whom you love is sick. When Jesus heard this, he said,  
 This illness is not to prove fatal; but it is for the glory  
 of God, that through it the Son of God may be glorified.  
 5 Now Jesus loved Martha, and her sister, and Lazarus.  
 6 When he heard that he was sick, he remained for two days  
 7 in the place where he was. After this he said to his dis-  
 8 ciples, Let us go again into Judea. The disciples said to  
 him, Master, the Jews were just now seeking to stone you;  
 9 and will you go thither again? Jesus answered, Are there  
 not twelve hours in the day? Whoever walks by day does  
 10\* not stumble, for he sees the light of this world; but he  
 who walks by night stumbles, for in it there is no light.  
 11 Having thus spoken, he then said to them, Lazarus, our  
 friend, has fallen asleep; but I am going in order to awaken  
 12 him. The disciples said to him, Master, if he sleeps, he  
 13 will recover. Now Jesus spoke of his death; while they  
 14 thought that he was speaking of the repose of sleep. Then  
 15 Jesus said to them plainly, Lazarus is dead. And I am glad  
 for you, for the sake of your faith, that I was not there; but  
 16† let us go to him. Then Thomas<sup>16</sup> said to his fellow-disciples,  
 Let us also go, to mourn with him.  
 17 When Jesus arrived, he found that he had been already  
 18 four days in the tomb. Now Bethany is near Jerusalem,  
 19 about fifteen stadia distant; and many of the Jews had come

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<sup>16</sup> The Greek adds, *which means twin*.

to Martha and Mary, to console them for their brother. 20  
When Martha heard that Jesus was coming, she went to 20  
meet him; but Mary remained in the house. Then Martha 21  
said to Jesus, Master, if you had been here, my brother  
would not have died. And even now I know that whatever 22  
you ask of God, he will give you. Jesus said to her, Your 23  
brother shall rise again. Martha said to him, I know that 24  
he will rise in the resurrection at the last day. Jesus said 25  
to her, I am resurrection, and life; he who believes on me,  
though he die, shall yet live; and no one who lives and 26  
believes on me shall ever die. Do you believe this? She said 27  
to him, Yes, Lord; I believe that you are the Messiah, the  
Son of God, he who was to come into the world. When 28  
she had said this, she went away and summoned her sister  
Mary privately, saying, The master is here, and calls for  
you. When she heard this, she arose quickly, and went to 29  
him. Now Jesus had not yet entered the village, but was 30  
still in the place where Martha had met him. Then the 31  
Jews who were with her in the house, and were consoling  
her, when they saw that Mary arose hastily and went out,  
followed her, thinking that she was going to the tomb to  
weep there. When Mary came where Jesus was, and saw 32  
him, she fell at his feet, saying to him, Master, if you had  
been here, my brother would not have died. Jesus, seeing \*33  
her weeping, and the Jews who had accompanied her also  
weeping, was deeply distressed and shaken; he said, Where 34  
have you laid him? They said, Sir, come and see. Jesus 35  
wept. The Jews then said, See, how he loved him! But 36, 37  
some of them said, Could not he who opened the eyes of  
the blind have also caused that this man should not die?  
Then Jesus, still deeply moved, came to the tomb. Now it \*38  
was a cave, and a stone lay against it. Jesus said, Take 39  
away the stone. Martha, the sister of the dead man, said

to him, Lord, by this time the air is foul, for he has been  
40 dead four days. Jesus said to her, Have I not told you  
that if you would believe, you should see the glory of  
41 God? So they took away the stone. Jesus looked upward,  
42 and said, Father, I thank thee that thou hast heard me. I  
know that thou hearest me always; but because of the  
people standing here I say this, that they may believe that  
43 thou hast sent me. When he had thus spoken, he cried with  
44 a loud voice, Lazarus, come forth! The dead man came  
forth, bound hand and foot with the burial-bands, and his  
face shrouded with a napkin. Jesus said to them, Loose  
45 him, and let him go. Then many of the Jews, who had come  
46 to Mary, and saw what he did, believed on him; but some  
of them went away to the Pharisees, and told them what  
Jesus had done.

47 The chief priests and the Pharisees therefore called to-  
gether an assembly, and said, What shall we do? for this  
48 man does many marvellous things. If we let him go on in  
this way, many will believe on him, and the Romans will  
come and make an end of our holy place and our nation.  
49\* But one of their number, Caiaphas, who was high priest  
in that year, said to them, Have you no wisdom at all?  
50 and do you not consider that it is better that one man  
should die for the people, than that the whole nation should  
51\* perish? This he said not of himself, but being high priest  
in that year he prophesied that Jesus was to die for the  
52 nation; and not only for the nation, but also "that the  
scattered children of God might be gathered together."  
53 From that day on therefore they took counsel to put him  
to death.

54 Jesus went about no longer openly among the Jews, but  
withdrew into the country bordering on the desert, to a  
town called Ephraim, and there he remained with his

disciples. Now the passover<sup>17</sup> was near; and many went up 55  
 from the country to Jerusalem before the passover, in order  
 to purify themselves. They sought for Jesus, and said to 56  
 one another, as they stood in the temple, What do you  
 think? That he will not come to the feast? Now the chief 57  
 priests and Pharisees had given orders, that whoever knew  
 where he was should make it known, so that they might  
 arrest him.

12 Six days before the passover Jesus came to Bethany,  
 where Lazarus was, whom Jesus had raised from the 2  
 dead. They made a supper for him there, at which Martha  
 served, and Lazarus was one of those who reclined at 3  
 table with him. Then Mary, taking a pound of ointment  
 of nard, pure and costly, anointed the feet of Jesus, and 4  
 wiped them with her hair; and the house was filled with  
 the fragrance of the ointment. But Judas the Traitor, one 5  
 of his disciples, the one who was to betray him, said, Why  
 was not this ointment sold for three hundred denarii, 6  
 and given to the poor? He said this, not because he cared  
 for the poor, but because he was a thief, and having charge 7  
 of the bag, took away what was put in it. Jesus said, Let \*7  
 her alone; should she keep it for the day of my burial? 8  
 For the poor you have always with you, but me you have  
 not always.

When the common people of the Jews knew that he was 9  
 there, they came, not only because of Jesus, but also in  
 order to see Lazarus, whom he had raised from the dead.  
 But the chief priests laid plans to put Lazarus also to 10  
 death; because by reason of him more and more of the \*11  
 Jews were believing on Jesus.

On the morrow the crowds of people who had come to 12

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<sup>17</sup> The Greek adds, *of the Jews*.

the feast, when they heard that Jesus was coming into  
13 Jerusalem, took palm branches and went out to meet him;  
and they cried:

God save him!

Blessed is he who comes in the name of the Lord,

Even the King of Israel!

14 Now Jesus had found a young ass, and was riding on it;  
as it is written:

15 Fear not, daughter of Zion;

Behold, thy King is coming,

Riding on an ass's colt.

16 These things the disciples did not understand at first; but  
after Jesus had been glorified they remembered that these  
things had been written concerning him, and were done to  
17 him. The people who were with him when he called  
Lazarus from the tomb and raised him from the dead gave  
18 their testimony. For this reason also the crowd went to  
meet him, because they heard that he had performed this  
19 miracle. The Pharisees therefore said to one another, You  
see how powerless you are; verily the world has gone after  
him.

20 Now there were certain Greeks among those who had  
21 come up to worship at the feast. They came to Philip, who  
was of Bethsaida of Galilee, and besought him, saying,  
22 Sir, we wish to see Jesus. Philip went and told Andrew;  
23 and Andrew and Philip came and told Jesus. Jesus said to  
them, The time is at hand for the Son of Man to be glori-  
24 fied. Verily, verily I say to you, Unless the grain of wheat  
falls into the earth and dies, it remains alone; but if it  
25 dies, it bears much fruit. He who loves his life loses it;  
and he who hates his life in this world shall keep it for  
26\* life eternal. Whoever will serve me, let him follow me; and  
wherever I am, there let my servant be. If any one serves  
27\* me, the Father will honour him. Now is my soul distressed;

and what shall I say? Father, save me from this hour? But for this purpose I came, for the sake of this hour. Father, glorify thy name. There came a voice from heaven: I have glorified it, and will glorify it again. The people who were there, when they heard it, said that it thundered; others said, An angel spoke to him. Jesus said, This voice came, not for my sake, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out; and I, when I am lifted up from the earth, will draw all men to me. (This he said, signifying by what death he was to die.) The people answered him, We learn from the law that the Messiah remains for ever; how then do you say that the Son of Man must go away?<sup>18</sup> What Son of Man is this? Jesus said to them, For a little while longer the light is among you. Walk about while you have the light, lest the darkness overwhelm you; for he who walks in darkness knows not whither he goes. While you have the light, believe on the light, that you may become sons of light. When Jesus had said this, he went away and hid himself from them.

Although he had wrought so many miracles before them, they did not believe on him; that the word spoken by the prophet Isaiah might be fulfilled:

Lord, who has believed our report?

And to whom has the power of the Lord been revealed? They could not believe, because, as Isaiah again said:

He has blinded their eyes, and hardened their heart; Lest they should see with their eyes, and perceive with their heart,

And should repent, and I should heal them.

These things said Isaiah; he who saw his glory, and spoke

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<sup>18</sup> The Aramaic word which means "to be lifted up" has more commonly the meaning "to go away." Similarly, "from the earth" was understood as "from the land" (of Palestine).



42 of him. Nevertheless many even of the chief men believed  
on him; but because of the Pharisees they did not confess  
43 him, lest they should be put out of the synagogue; for they  
loved the praise of men more than the praise of God.

44 Jesus proclaimed, saying, He who believes on me, be-  
45 lieves not only on me, but also on him who sent me; and  
46 he who beholds me, beholds him who sent me. I come as  
a light into the world, so that no one who believes on me  
47 may continue to be in darkness. And if any one hears my  
teaching, but does not hold to it, I do not judge him; for  
48 I came not to judge the world, but to save the world. He  
who rejects me and receives not my teaching has his judge;  
the word which I have spoken, it shall judge him at the  
49 last day. For I speak not of myself, but the Father who  
sent me gives me commandment, what to say and to teach.  
50 And I know that his commandment is life eternal. In all  
that I say, therefore, I speak as the Father has charged me.

13 Now before the feast of the passover Jesus had known  
that the time was at hand for him to depart from this  
world to the Father. Having loved his own who were in  
2\* the world, he loved them to the end. And when they were  
at supper (the devil having already incited Judas the Traitor,  
3 Simon's son, to betray him), he, knowing that the Father  
had given all things into his hands, and that he had come  
4 from God and was going to God, arose from supper, laid  
5 aside his garments, and girded himself with a towel. Then  
he poured water into a basin, and began to wash the feet  
of the disciples, and to wipe them with the towel with  
6 which he was girded. So he came to Simon Peter. He said  
7 to him, Master, do you wash my feet? Jesus answered,  
What I am doing you know not now, but you will under-  
8 stand hereafter. Peter said to him, You shall never wash  
my feet. Jesus replied, If I do not wash you, you do not

share with me. Simon Peter said to him, Master, not my 9  
feet only, but also my hands and my head. Jesus said to 10  
him, He who is bathed now has need only to wash his  
feet, to be wholly clean. And you are clean, yet not all.  
For he knew who was to betray him; therefore he said, 11  
You are not all clean.

When he had washed their feet, and taken his garments, 12  
and reclined again, he said to them, Do you understand  
what I have done to you? You call me Teacher, and Master; 13  
and you say well, for so I am. If then I, the master and the 14  
teacher, wash your feet, you also ought to wash one an-  
other's feet. For I have given you an example, that you 15  
also may do as I have done. Verily, verily I say to you, 16  
The servant is not greater than his master, nor is he who  
is sent greater than he who sent him. If you know these 17  
things, it will be well with you if you do them. I speak 18  
not of you all; I know those whom I have chosen; but it  
is in order that the scripture may be fulfilled: He who eats  
of my bread has raised his heel against me. I tell you this \*19  
now, before it happens, so that when it comes to pass you  
may believe that I am he. Verily, verily I say to you, He 20  
who receives one whom I send receives me; and he who  
receives me receives him who sent me.

When Jesus had thus spoken, he was sorely troubled, 21  
and said plainly, Verily, verily I say to you, One of you  
will betray me. The disciples looked at one another, won- 22  
dering of whom he spoke. There was reclining in Jesus' 23  
bosom one of the disciples, the one whom Jesus loved.  
Simon Peter beckoned to him, and said, Tell us who it is 24  
of whom he speaks. He therefore leaning on Jesus' breast 25  
said to him, Master, who is it? Jesus answered, It is he to \*26  
whom I give the piece of bread which I dip. Then dipping  
the morsel, he gave it to Judas the Traitor, the son of  
Simon. And when he had received the morsel, Satan took 27

possession of him. Jesus said to him, What you have to  
28 do, do quickly. Now no one of those reclining at the table  
29 knew why he said this to him. Some thought, that be-  
cause Judas had charge of the bag, Jesus meant to say to  
him, Buy the things which we need for the feast; or, that  
30 he should give something to the poor. He then, taking the  
morsel, went out at once. It was night.

31 When he had gone out, Jesus said, Already the Son of  
Man has been glorified, and God has been glorified in him;  
32† and now straightway he will glorify him in himself.  
33 Children, for a little while longer I am with you. You will  
seek me; but as I said to the Jews, Whither I go you can-  
34 not come, so now I say to you. I give you a new command-  
ment, Love one another; that you love one another as I  
35 have loved you. By this shall all men know that you are  
36 my disciples, if you have love for one another. Simon Peter  
said to him, Master, whither are you going? Jesus answered,  
Whither I go, you cannot follow me now; but you shall  
37 follow later. Peter said to him, Master, why cannot I  
38 follow you now? I will give my life for you. Jesus replied,  
Will you give your life for me? Verily, verily I say to you,  
Before the cock crows, you will deny me thrice.

14 Let not your hearts be troubled; you believe in God,  
2\* believe also in me. In my Father's house are many  
dwellings; it is necessary, I tell you, that I should go to  
3 prepare a place for you. And if I go and prepare a place  
for you, I will return and take you to myself; so that  
4 where I am you may be also. And you know the way to  
5 the place whither I am going. Thomas said to him, Master,  
we know not whither you are going; how can we know  
6 the way? Jesus said to him, I am the way, and truth, and  
7\* life; no one comes to the Father but by me. If you know

me, you know my Father also; now indeed you know him, and have seen him. Philip said to him, Master, show us the Father, and we shall be satisfied. Jesus said to him, Have I been so long among you, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, Show us the Father? Do you not believe that I am in the Father, and that the Father is in me? The words which I say to you I speak not of myself; but the Father who dwells in me performs his own works. Believe my word, that I am in the Father, and the Father in me, or else believe because of the works themselves. Verily, verily I say to you, He who believes on me shall himself do the works which I do, and even greater than these; because I am going to the Father, and whatever you shall ask in my name I will do, that the Father may be glorified in the Son. If you ask anything in my name, I will do it.

If you love me, you will keep my commandments. And I will ask of the Father, and he will give you another helper, to be with you forever; the spirit of truth; which the world cannot receive, because it neither sees nor knows it. You will know it, for it will abide with you, and be in you. I will not leave you desolate, I will come to you. Yet a little while, and the world will see me no longer; but you shall see me, because I live and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them is the one who loves me; and he who loves me will be loved by my Father, and I will love him and reveal myself to him.

Judas, not the Traitor, said to him, Master, how is it that you will reveal yourself to us, and not to the world? Jesus replied, Whoever loves me will give heed to my teaching; and my Father will love him, and we will come to him and make our abode with him. He who does not

love me gives no heed to my words; and the teaching which you hear is not mine, but that of the Father who sent me.

- 25 These things I say to you while yet I remain with you.  
26 But the helper, the holy spirit, which the Father will send in my name, will teach you all things, and recall to you  
27 whatever I have said to you. Peace I leave with you, my peace I give to you; not as the world gives do I give to  
28\* you. Let not your hearts be troubled, nor fearful. You heard me say to you, I am going away, but will return to you. If you love me, you will rejoice, because I am going  
29 to the Father; for the Father is greater than I. I have told you this now, before it happens, so that when it  
30 comes to pass, you may believe. I have not many things more to say to you, for the prince of this world is at hand.  
31\* He indeed has no power over me; but in order that the world may know that I love the Father, and that as the Father gave me commandment even so I do, I will arise and go hence.

15 I am the true vine, and my Father is the husbandman.

- 2 Every branch in me that bears no fruit he removes; and every branch bearing fruit he prunes, so that it may bear  
3 more. Henceforth you are clean, through the teaching which  
4 I give you: Abide in me, and I in you. As the branch cannot bear fruit of itself, if it abides not in the vine, so neither  
5 can you unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, bears much  
6 fruit; for apart from me you can bear none. Whoever abides not in me is cast forth; as branches are cast forth, and wither; and are gathered, and thrown into the fire and  
7 burned. If you abide in me, and my words abide in you,  
8 ask whatever you will, and it shall be done for you. My Father is glorified in this, that you bear much fruit and  
9 be indeed my disciples. As the Father has loved me, so  
10 have I loved you; continue in my love. If you keep my

commandments, you will abide in my love; as I have kept my Father's commandments and abide in his love.

These things I say to you, that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another, as I have loved you. Greater love has no man than this, that he give his life for his friends. You are my friends, if you do what I enjoin upon you. I call you no longer servants, for the servant knows not what his master does; but I call you friends; for I make known to you all that I have been charged by my Father to say. You have not chosen me, but I have chosen you; and I ordain you, to bear more and more fruit, and that your fruit may be lasting; so that whatever you shall ask of the Father in my name, he may give you.

This I charge you, to love one another. If the world hates you, know that it hated me before you. If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world will hate you. Remember what I said to you, The servant is not greater than his master. If they have persecuted me, they will persecute you; if they have cherished my teaching, they will cherish yours. But all this they will do to you for my sake, because they know not him who sent me. If I had not come and spoken to them, they would not have been guilty; but now they have no excuse for their sin. He who hates me hates also my Father. If I had not wrought among them such works as no one else wrought, they would not have been guilty; but now they have seen and hated both me and my Father. But it was in order that the word written in their law might be fulfilled: They hated me without cause. When the helper comes, whom I will send to you from the Father, the spirit of truth, which proceeds from the Father, he will bear

witness of me; and you also are witnesses, for you have been with me from the first.

16 I say these things to you, lest you should be made to  
2 stumble and fall. They will expel you from the synagogues; indeed, the time will come, when any one who kills you will think that he is offering service to God.  
3 And all this they will do, because they know neither the  
4 Father nor me. But I say these things to you, so that when their time comes you may remember that I told you of them. I did not tell them to you at first, because I was with  
5\* you; but now I am going to him who sent me; and no one  
6 of you may ask me, Whither are you going? Because I  
7 have said this to you, sorrow has filled your hearts; but I tell you the truth, It is better for you that I go away. For if I go not away, the helper will not come to you; but if  
8 I go, I will send him to you. And he, when he comes, will convince the world in regard to sin, righteousness, and  
9 judgment. In regard to sin, because they believe not on me; as regards righteousness, because I go to the Father,  
10 and you see me no more; as regards judgment, because the prince of this world is judged.

12 I have many more things to say to you, but you cannot  
13 take them from me now. When the spirit of truth comes, he will guide you into all the truth; for he will speak, not of himself, but as he is instructed; and he will make known  
14 to you the things that are to come. He will glorify me,  
15 for he will take of my own and declare it to you. All that the Father has is mine; therefore I said that he will take of my own and declare it to you.

16 A little while, and you will see me no more; and again  
17 a little while, and you shall see me. Some of the disciples said to one another, What is the meaning of this which he says to us, "A little while, and you will not see me;

and again a little while, and you shall see me"? and, "I  
am going to the Father"? And they said: What he means \*18  
by "a little while" we know not. Jesus perceived that 19  
they wished to question him, and said to them, Are you  
debating with one another about this, that I said, A little  
while, and you will not see me; and again a little while,  
and you shall see me? Verily, verily I say to you, You will 20  
weep and lament, but the world will rejoice. You will be  
sorrowful, but your sorrow shall be turned into joy. A 21  
woman at childbirth is in distress, because her hour has  
come; but when the child is born, she remembers no longer  
the anguish, for joy that a man is born into the world. Now 22  
indeed you are sorrowful; but I will see you again, and  
your heart shall rejoice, and no one shall take your joy  
away from you. In that day you will make no request of 23  
me; verily, verily I say to you, If you shall ask anything  
of the Father, he will give it to you in my name. Hitherto 24  
you have asked nothing in my name; ask, and you shall  
receive, that your joy may be complete.

I have said these things to you in figures; the time is 25  
coming when I shall speak to you no longer in figures,  
but will tell you plainly of the Father. In that day you 26  
will ask in my name; and I do not say to you that I will  
make request of the Father for you, for the Father himself 27  
loves you, because you love me, and believe that I came  
from the Father. I came from the Father, and came into 28  
the world; again, I leave the world, and go to the Father.  
The disciples said to him, Now indeed you speak plainly, 29  
and without figure of speech. Now we know that you know \*30  
all things; and no one (of us) has need to question you.  
We believe this, that you came from God. Jesus answered 31  
them, Do you now believe? Yet the time is coming, and 32  
is at hand, when you will be scattered, each to his own,  
and will leave me alone; and yet not alone, for the Father



33 is with me. I have said these things to you, in order that in me you may have peace. In the world you will have tribulation; but have courage, I have overcome the world.

17 When Jesus had thus spoken, he raised his eyes toward heaven, and said, Father, the time has come; 2\* glorify thy Son, that the Son may glorify thee; according as thou hast given him authority over all flesh, to give 3\* eternal life to all those whom thou hast given him. And this is eternal life, that they should know thee, the only true God, and Jesus the Anointed One whom thou hast 4 sent. I have glorified thee on earth, having accomplished 5 the work which thou gavest me to do. And now, Father, glorify me with thyself, with the glory which I had with 6 thee before the world was made. I have revealed thy name to those men whom thou gavest me out of the world; thine they were, and to me thou gavest them; and they 7 have kept thy word. Now they know that all those things 8 which thou hast delivered to me are from thee; for the words which thou gavest me I have given to them; and they have received them, and know in truth that I came 9 from thee, and believe that thou didst send me. I make request for them; not for the world is my request, but for 10\* those whom thou gavest me, for they are thine; and all mine are thine, and thine are mine, and I am glorified in 11\* them. I am no longer in the world; but they are in the world, while I come to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be 12\* one, as we are one. While I have been with them, I have kept in thy name those whom thou hast given me, and have guarded them, and no one of them has been lost but the man of perdition; this was in order that the scripture 13 might be fulfilled. Now I come to thee; and I speak these things in the world in order that they may have within

them my joy complete. I have given them thy word; and \*14  
 the world will hate them, because they are not of the world,  
 even as I am not of the world. I ask not that thou shouldest 15  
 take them out of the world, but that thou shouldest keep  
 them from evil. They are not of the world, even as I am 16  
 not of the world. Consecrate them in the truth; thy word 17  
 is truth. As thou didst send me into the world, so I also 18  
 send them into the world. For their sakes I consecrate 19  
 myself, that they also may be consecrated in truth. I make 20  
 the request not only for these, but also for those who are  
 to believe on me through their teaching; that they may 21  
 all be one; as thou, Father, art in me, and I in thee, that  
 they also may be in us; so that the world may believe that  
 thou hast sent me. And I give them the glory which thou 22  
 hast given me, that they may be one, as we are one; I in 23  
 them, and thou in me; that they may be perfected in unity;  
 so that the world may know that thou hast sent me, and  
 that thou lovest them, even as thou lovest me. Father, I \*24  
 desire that those whom thou givest me may be with me  
 where I am, that they may see my glory which thou gavest  
 me, according as thou didst love me, before the foundation  
 of the world. Righteous Father, the world indeed knows 25  
 thee not, but I know thee; and these know that thou didst  
 send me; and I have made known and will make known to 26  
 them thy name, so that the love with which thou lovedst  
 me may be in them, and I in them.

18 When Jesus had spoken thus, he went forth with his  
 disciples beyond the Kidron valley, where there was  
 a garden, into which he and his disciples entered. Now 2  
 Judas, his betrayer, also knew the place, for Jesus and his  
 disciples had often been there together. Judas therefore, 3  
 taking the cohort, and officers from the chief priests and  
 the Pharisees, came thither with lanterns and torches and

- 4 weapons. Jesus, knowing all that was to come upon him, went forth and said to them, Whom are you seeking?
- 5 They answered him, Jesus the Nazarene. He said to them, I am he. Now Judas, his betrayer, stood there with them;
- 6† and when he said to them, I am he, he drew back and fell
- 7 to the ground. Again he asked them, Whom do you seek?
- 8 and they said, Jesus the Nazarene. Jesus answered, I told you that I am he. If you are seeking me, let these go their
- 9 way. This was in fulfilment of the saying of scripture, Of
- 10 those whom thou gavest me I lost not one. Then Simon Peter, who had a sword, drew it and struck a servant of the high priest, cutting off his right ear. The name of the
- 11 servant was Malchus. But Jesus said to Peter, Put the sword into the sheath; shall I not drink the cup which the Father has given me?
- 12 Then the cohort and their captain and the officers of the
- 13\* Jews took Jesus and bound him; and they brought him first to Annas, for he was the father in law of Caiaphas,
- 24† who was high priest in that year. Annas then sent him
- 14 bound to Caiaphas the high priest. Now Caiaphas was he who had counselled the Jews that it was expedient that
- 15 one man should die for the people. Simon Peter and another disciple followed Jesus. Now that disciple was known to the high priest, and entered with Jesus into the court
- 16 of the high priest; but Peter stood at the door outside. So the other disciple, who was an acquaintance of the high priest, went out and spoke to the doorkeeper, and brought
- 17 in Peter. But the maid who kept the door said to Peter, Are not you also one of the disciples of this man? He said,
- 18 I am not. Now the servants and officers were standing there, having made a charcoal fire, for it was cold, and were warming themselves. So Peter also stood with them and warmed himself.
- 19 The high priest questioned Jesus about his disciples, and

about his teaching. Jesus answered him, I have spoken  
openly to all men; I have taught constantly in the syna-  
gogue, and in the temple, where all the Jews come to-  
gether; I have uttered nothing in secret. Why do you ask  
me? Ask those who have heard me, what I said to them;  
they know what I have taught. When he had said this,  
one of the officers who was standing by struck Jesus, saying,  
Do you answer the high priest in this way? Jesus replied,  
If I have spoken evil, bear witness to the evil; but if I have  
said well, why do you strike me?

Now as Simon Peter was standing there and warming  
himself, they said to him, Are not you also one of his  
disciples? He denied it, saying, I am not. One of the servants  
of the high priest, a kinsman of the one whose ear Peter  
had cut off, said, Did I not see you in the garden with him?  
Peter again denied; and thereupon a cock crew.

Then they brought Jesus from Caiaphas to the prætorium;  
it was early morning. They did not enter the prætorium,  
in order that they might not suffer defilement, but might  
observe the passover festival. Pilate therefore went out to  
them, and said, What accusation do you bring against this  
man? They answered, If this man were not an evil-doer,  
we should not have brought him before you. Pilate said  
to them, Take him yourselves, and judge him according  
to your law. The Jews replied, We have no authority to  
put any man to death. This was in fulfilment of the saying  
of Jesus in which he foretold the manner of his death.

Then Pilate again entered the prætorium, and summon-  
ing Jesus, said to him, Are you the king of the Jews? Jesus  
replied, Do you say this of yourself, or have others said  
it to you of me? Pilate answered, Am I a Jew? Your nation  
and the chief priests have delivered you to me; what have  
you done? Jesus answered, My kingdom is not of this  
world. If my kingdom were of this world, then would

- my retainers fight, to defend me from being delivered to the Jews; but my kingdom is not thence. Pilate said to him, Are you then a king? Jesus answered, You say (truly) that I am a king. For this I was born, and for this came I into the world, that I should bear witness to the truth.
- Every one who is of the truth obeys my word. Pilate said to him, What is truth?

- When he had said this, he went out again to the Jews, and said to them, I find no crime in him. Now you have a custom, that I should release to you one prisoner at the passover; will you have me release to you the king of the Jews? They cried out, Not this man, but Barabbas! Now Barabbas was a robber.

- 19 Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and placed it on his head, and put on him a purple robe; and they came to him and said, Hail, King of the Jews! and struck him with their hands. Pilate went out again, and said to them, I will bring him out to you, so that you may know that I find no crime in him. So Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, Behold the man! But when the chief priests and the officers saw him, they shouted, Crucify him! crucify him! Pilate said to them, Take him yourselves and crucify him; for I find no crime in him. The Jews answered him, We have a law; and according to the law he is guilty of death, because he has made himself son of God. When Pilate heard them say this, he was much disturbed; and entering the prætorium again, he said to Jesus, Whence are you? But Jesus gave him no answer. Pilate said to him, Do you say nothing to me? Do you not know that I have power to release you, and power to crucify you? Jesus answered him, You would have no power over me, if it were not given you from above;

therefore he who delivered me to you has greater sin. There- 12  
upon Pilate sought to release him; but the Jews cried out,  
If you free this man, you are not Cæsar's friend; whoever 13  
makes himself king is Cæsar's adversary. When Pilate heard  
these words, he brought Jesus out, and sat on the judgment 14  
seat at the place called Gabbatha.<sup>19</sup> It was Friday of Pass-  
over Week, about the sixth hour. He said to the Jews,  
Behold your king! They cried out, Away with him, away 15  
with him, crucify him! Pilate said to them, Shall I crucify  
your king? The chief priests replied, We have no king but  
Cæsar. Then he delivered him to them to be crucified. 16

So they took Jesus; and he went forth, bearing his cross, 17  
to the place called Golgotha,<sup>20</sup> where they crucified him, 18  
and with him two others, one on either side, Jesus being  
between them. Pilate also wrote an inscription, and put it 19  
on the cross. There was written: Jesus of Nazareth, the  
King of the Jews. Many of the Jews read this inscription, 20  
for the place where Jesus was crucified was near the city;  
and it was written in Hebrew, and in Latin, and in Greek.  
The chief priests of the Jews said to Pilate, Do not write: 21  
The King of the Jews, but: He said, I am King of the  
Jews. Pilate answered, What I have written I have written. 22

When the soldiers had crucified Jesus, they took his 23  
garments, and made four parts, to each soldier a part; and  
they had also the tunic. Now the tunic was seamless,  
woven from the top throughout. They therefore said to 24  
one another, Let us not tear it, but cast lots for it, whose  
it shall be. This was in fulfilment of the scripture:

They apportioned my garments among them,

And for my clothing they cast the lot.

While the soldiers did these things, there were standing 25  
by the cross of Jesus his mother, and his mother's sister,

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<sup>19</sup> The Greek has, *the Mosaic Pavement*; in Aramaic, *Gabbatha*.

<sup>20</sup> The Greek has, *The Skull*; in Aramaic, *Golgotha*.

26 Mary the wife of Klopas, and Mary Magdalene. When  
Jesus saw his mother, and the disciple whom he loved  
standing by, he said to his mother, Woman, there is your  
27 son! Then he said to the disciple, There is your mother!  
And from that time the disciple took her to his home.

28 After this Jesus, knowing that all was at an end, said  
29 (in fulfilment of scripture), I thirst. There stood there a  
vessel full of vinegar; so they put a sponge filled with the  
vinegar on a stalk of hyssop, and brought it to his mouth.  
30 When Jesus had taken the vinegar, he said, It is finished;  
and bowing his head, he yielded up his spirit.

31 Now the Jews, because it was Friday, in order that the  
bodies might not remain on the cross on the sabbath (and  
that sabbath was a great day), made request of Pilate that  
their legs might be broken, and that they might be taken  
32 away. So the soldiers came, and broke the legs first of the  
one and then of the other of those who were crucified with  
33 him. But when they came to Jesus, and saw that he was  
34 already dead, they did not break his legs; but one of the  
soldiers pierced his side with a spear, and thereupon came  
35\* out blood and water. And he who saw this testified to it,  
and his testimony is reliable—and I myself<sup>21</sup> know that  
36 his word is true—that you also may believe. This took  
37 place in fulfilment of scripture: Not one of his bones shall  
be broken; and again, another saying: They will look upon  
him whom they have pierced.

38 After these things, Joseph of Arimathæa, a disciple of  
Jesus (but in secret for fear of the Jews), asked of Pilate  
permission to take away the body of Jesus; and Pilate  
39 granted it. So he came and took away his body. There came  
also Nicodemus (he who at the first had come to him by  
night), bringing a mixture of myrrh and aloes, about a

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<sup>21</sup> Literally, *that one* (Aramaic, *hābū gabrā*), a common Jewish substitute for the pronoun of the first person singular.

hundred pounds in weight. So they took the body of 40  
 Jesus, and bound it in linen cloths with the spices, accord-  
 ing to the Jewish burial custom. Now in the place where he 41  
 was crucified there was a garden, and in the garden a new  
 tomb, in which no one had ever yet been laid. There, be- 42  
 cause it was the day of Preparation,<sup>22</sup> and because the  
 tomb was near by, they buried Jesus.

20 On the first day of the week Mary Magdalene came  
 early, while it was still dark, to the tomb, and saw  
 that the stone had been taken away from it. She ran there- 2  
 fore, and came to Simon Peter and the other disciple (the  
 one whom Jesus loved), saying to them, They have taken  
 the master from the tomb, and we<sup>23</sup> know not where they  
 have laid him. So Peter and the other disciple went forth, 3  
 and came to the tomb. They both ran; but the other dis- 4  
 ciple outstripped Peter, and came first to the tomb; and 5  
 stooping down, he saw the linen cloths lying; but he did  
 not enter. Then Simon Peter came, following him, and 6  
 entered the tomb; and he saw the linen cloths lying, and 7  
 the napkin, which had been about his head, not with the  
 linen cloths, but lying folded in a place by itself. Then 8  
 the other disciple, who had been the first to reach the  
 tomb, also entered; and he saw, and believed. For they 9  
 did not yet know the scripture, that he must rise from  
 the dead. So the disciples went away again. \*10

Now Mary stood outside the tomb weeping; and as she 11  
 wept, she stooped and looked into the tomb; and she saw 12  
 two angels clothed in white sitting, one at the head and  
 one at the feet, where the body of Jesus had lain. They said 13  
 to her, Woman, why are you weeping? She said to them,  
 They have taken away my master, and I know not where

<sup>22</sup> The Greek adds, *of the Jews*.

<sup>23</sup> Perhaps meaning, *I know not*. See chapter 3, verses 2 and 11.



14 they have laid him. As she said this, she turned about, and saw Jesus standing there, but knew not that it was he.  
15 Jesus said to her, Woman, why are you weeping? whom do you seek? She, thinking that he was the gardener, said to him, Sir, if you have removed him, tell me where you have  
16 laid him, and I will take him away. Jesus said to her, Mary. Turning to him she said, Rabboni.<sup>24</sup> Jesus said to her,  
17\* Touch me not; but before I ascend to my Father, go to my brethren and say to them, I am about to go up to my  
18 Father and your Father, to my God and your God. So Mary Magdalene came and reported to the disciples, "I have seen the Lord," and that he had said these things to her.

19 In the evening of that day, the first day of the week, while the doors of the house where the disciples assembled were fastened for fear of the Jews, Jesus came and stood  
20 among them, saying, Peace be with you. When he had said this, he showed them his hands and his side; and the  
21 disciples rejoiced, when they saw the master. He again said to them, Peace be with you. As the Father sent me,  
22 so I send you. As he said this, he breathed upon them,  
23 saying, Receive the holy spirit. Whose soever sins you forgive shall be forgiven them; whose soever you retain shall be retained.

24 Now Thomas,<sup>25</sup> one of the twelve, was not with them  
25 when Jesus came. The other disciples said to him, We have seen the master. But he said to them, Unless I shall see in his hands the scar of the nails, and put my finger on the place of the nails, and put my hand upon his side, I will  
26 not believe it. After eight days his disciples were again within, and Thomas was with them. Jesus came, the doors being fastened, and stood among them, saying, Peace be

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<sup>24</sup> The Greek adds, *which means in Aramaic, Master.*

<sup>25</sup> The Greek adds, *which means twin.*

with you. Then he said to Thomas, Reach hither your 27  
finger, and test my hands; and reach out your hand, and  
put it on my side; and be not doubting, but believing.  
Thomas answered, My Lord and my God. Jesus said to 28, 29  
him, Do you believe because you have seen me? Blessed  
are they who have not seen, and yet have believed.

Now there were many other wonders, which Jesus did 30  
in the presence of his disciples, which are not recorded in  
this book; but these are written, in order that you may 31  
believe that Jesus is the Messiah, the Son of God; and that  
believing you may have life in his name.

21 *After this Jesus appeared again to the disciples at the sea of  
Tiberias; it was in this manner. There were together Simon 2  
Peter, and Thomas (that is, the Twin), and Nathanael of Cana  
in Galilee, and the sons of Zebedee, and two other of his disciples.  
Simon Peter said to them, I am going fishing. They said to him, 3  
We will go with you. They went forth and embarked in a boat; and  
that night they caught nothing. As the day dawned, Jesus stood 4  
on the shore; but the disciples knew not that it was he. Jesus said  
to them, Children, have you any fish? They answered, No. He 5  
said to them, Cast the net on the right side of the boat, and you 6  
will find them. So they cast, and were not able to draw in the net  
again for the multitude of fish. Then that disciple whom Jesus 7  
loved said to Peter, It is the master! When Simon Peter heard  
that it was the master, he girded his outer garment about him (for  
he was but half-clothed) and plunged into the lake. The other 8  
disciples came in the boat (they were not far from the land, but  
about a hundred yards distant), dragging the net full of fish.  
When they came out upon the land, they saw there a fire of live 9  
coals, with fish and bread laid upon it. Jesus said to them, Bring 10*

- 11 *some of the fish which you have caught just now. So Simon Peter went aboard and drew in the net to land, filled with large fish, one hundred and fifty-three; and although there were so many, the*
- 12 *net was not broken. Jesus said to them, Come and have breakfast. No one of the disciples dared ask him, Who are you? knowing that*
- 13 *it was the master. Jesus came and took the bread and gave it to them, and the fish likewise. This is now the third time that Jesus*
- 14 *appeared to the disciples after his resurrection from the dead.*
- 15 *When they had breakfasted, Jesus said to Simon Peter, Simon, son of John, do you love me more than these? He replied, Yes, master, you know that I love you. He said to him, feed my lambs.*
- 16 *He said to him a second time, Simon, son of John, do you love me? He answered, Yes, master, you know that I love you. He said*
- 17 *to him, Feed my sheep. He said to him the third time, Simon, son of John, do you love me? Peter was grieved because he asked him the third time, Do you love me? and he said to him, Master, you know all things, you know that I love you. Jesus said to him,*
- 18 *Feed my sheep. Verily, verily I say to you, When you were younger, you girded yourself, and went wherever you would; but when you are older, you will stretch forth your hands, and another will gird*
- 19 *you, and carry you whither you would not. This he said, signifying by what manner of death he should glorify God. And after saying this, he said to him, Follow me. Peter, turning about, saw the disciple whom Jesus loved following; the one who leaned on Jesus' breast at the supper and said, Master, who is he that*
- 21 *is to betray you? When Peter saw him he said to Jesus, Master, what shall this man do? Jesus said to him, If I wish him to remain until I come, what is that to you? do you follow me. This saying therefore went abroad among the brethren, that that disciple should not die; but Jesus did not say of him that he should not die; but only, If I wish him to remain until I come, what is that to you?*
- 22
- 23

*This is the disciple who testifies to these things, and put them 24  
in writing; and we know that his testimony is true.*

*There are also many other things which Jesus did; and if they 25  
should be recorded every one, I think that even the world itself could  
not contain the books that should be written.*